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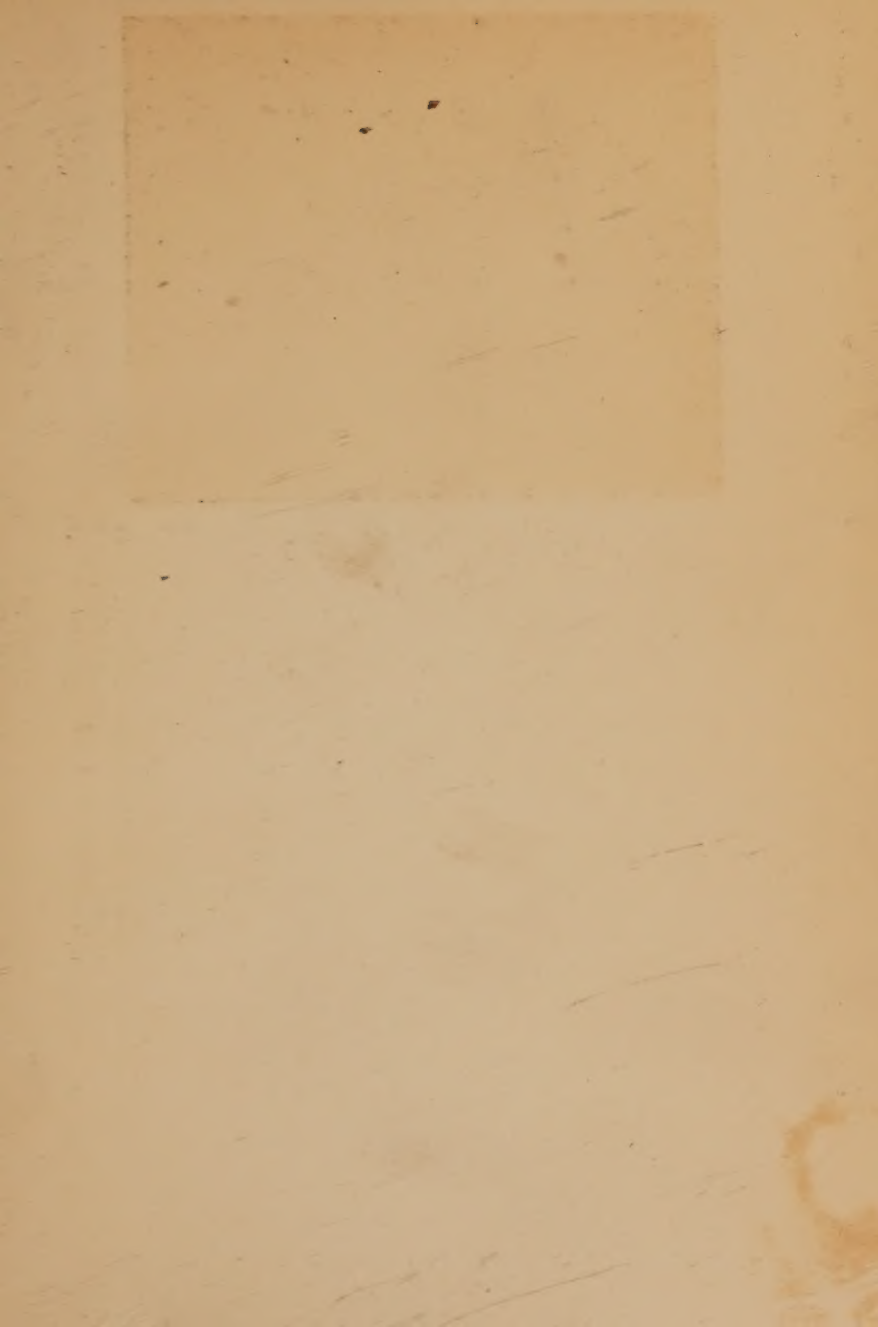
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THE ROAD TO GOD

THE ROAD TO GOD

BY

DR. WILFRED MONOD, B. ÈS L.

PROFESSEUR À LA FACULTÉ LIBRE DE
THÉOLOGIE PROTESTANTE

TRANSLATED FROM THE FRENCH BY

MRS. R. C. GILLIE

WITH A PREFACE BY THE VERY REV.

THE ARCHBISHOP OF UPSALA

AND AN INTRODUCTION BY

THE REV. A. E. GARVIE, D.D.

PRINCIPAL OF HACKNEY AND NEW COLLEGE



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PREFACE

BY

THE VERY REV. THE ARCHBISHOP OF UPSALA

MY bag ready packed. Once more to Paris, *la ville lumière*, the incomparable city where "St. Louis prayed, Calvin preached, Coligny bled, Pascal thought and Woodrow Wilson heard the first infant cry of the League of Nations" (W. Monod). The less luggage you have, the happier the journey. But, had I not better take at least some French book (besides the Novum and the Hebrew Psalter and the Hymn-book)? I took one only, *Vers Dieu ou l'Ascension de l'homme*, by Wilfred Monod. That volume is not one book, it is many books. Thinkers, prophets, seers, preachers, poets and scientists speak to you from its pages. They belong to varied nations and epochs. The choice is œcumenical. But most of them speak and write French (logical and clear cut), the most beautiful of all languages. And they are not quoted haphazard as in an anthology. They are chosen and invited to speak at the very right moment. Their remarks are arranged with the perfect lucidity of the French mind and they speak to the point.

But the chief reason why I chose that book is its author. For more than thirty-five years he has given

to my soul many invaluable gifts. His words may be forcible as steel, illuminating as lightning, comforting as the lighted lamp in the quiet study, witty as the dancing sunbeam peeping in through the curtain, strengthening as the grasp of a brother's hand. His words, his books, his acts and his life have an intense living unity. The sense of the rule of God through Christ has set his heart aflame, and that fire is not likely to be extinguished or become even more smouldering, since its fervour in the student has become even more concentrated and intense in the aged man, worn by life's ceaseless toil, but strengthened day by day by the spiritual life.

The short paragraphs in this book easily bewilder the superficial reader. You must read the book and find that it is the result of the study, prayers, adoration, meditation and thought of a whole life. You will find in this small book a philosophy of Christianity, brought down, through the teaching of many years, to an admirable exactitude of expression, accessible to any intelligent reader and full of suggestion even to the experts on theology, psychology, morals and metaphysics.

NATHAN SÖDERBLOM.

UPSALA, *June* 1927.

INTRODUCTION

BY

THE REV. A. E. GARVIE, D.D.

Principal of Hackney and New College

IT is with great pleasure that I write this brief *envoi* to welcome and to commend heartily for the following reasons this translation of the work of Dr. Wilfred Monod. (1) The author is one of the most attractive and influential Christian personalities with whom I have been brought into contact. He preaches with an intensity that thrills ; he illustrates most convincingly the definition of preaching as " truth through personality ". The Gospel lives and works from his lips. To know him more intimately, as I have the privilege to do, is to experience through him the contact with Christ Himself, with whom his life is hid in God. His definition of the saint in this volume could be applied to himself ; and what he writes on renunciation has an illustration in his own life.

(2) It is the loss of the religious life and thought of this country that there is so little contact with the religion of other lands, and so little understanding of it, as it is no depreciation of the worth of what by the grace of Christ we possess to say that we should be enriched by sharing the spiritual treasures of others.

French Protestantism, although proportionately insignificant in numbers, has such values of its own as to make it worth knowing. Not only does the author worthily represent it in its more liberal theological tendency, but his abundant quotations bring the reader into close touch with some of its best minds, and thus afford an introduction to French Protestant theology

(3) The Protestant Churches of the Continent have retained confirmation ; and I very much regret that English Nonconformity has not. It cannot claim to be a sacrament having the warrant of Christ's own command ; but it has apostolic precedent in the laying on of hands on the new converts as a token of the impartation of the Spirit, and is an appropriate complement to infant baptism as the rite of initiation into the full membership of the Church. Many ministers hold a young communicants' class ; but the instruction in many cases is not as comprehensive or as systematic as it is in this volume. Although possibly catechumens, to use the French word for candidates for membership, in France may have learned less of essential Christian truth than our young people, which, however, must not be taken for granted, this volume, *mutatis mutandis*, might serve a useful purpose as an indication of what might in such a class be given.

(4) The method of the volume deserves commendation. It is progressive, advancing from man's place in the world to God over all. It is modern ; it frankly accepts the modern view of the Universe, and shows how from that standpoint Christian faith can be preserved. Much distress of mind would be avoided if our young people were all dealt with as frankly. If they have any culture, the traditional theology cannot

hold them ; and for all a more intelligent faith can be developed if such knowledge is imparted.

(5) Some readers may be disturbed by the reserve as regards the dogmatic explanation of the person of Christ. While I myself am not so shy about offering a metaphysical doctrine as the author is, and still more some of the writers he quotes, that reserve presents a phase of thought, a necessary reaction against the old dogma, but I believe already yielding to a more courageous, some might say daring, endeavour to think out all that is involved in the Christian faith. That faith in the Divine Saviour and Lord the author not only shares but holds with an intensity of conviction and devotion such as has marked the great lovers and bond-slaves of Jesus Christ. That faith shines as the light of truth, and glows as the life of devotion in these pages.

It adds to my pleasure in writing these words that I am also giving a token of appreciation of the success of a personal friend in the difficult task of translation.

ALFRED E. GARVIE.

NEW COLLEGE, LONDON,
26th September 1927.

CONTENTS

PART I

MAN REVEALED TO HIMSELF THROUGH MORAL
CONSCIOUSNESS AND HIS DIVERGENCE FROM
THE ANIMAL

CHAPTER	PAGE
I. THE EARTH AND MAN	I
II. MAN AND HIS CONSCIENCE	11
III. THE TEN COMMANDMENTS. THE FIRST TABLE .	17
IV. THE TEN COMMANDMENTS. THE SECOND TABLE	24
V. SIN	31
VI. THE RELIGIOUS SENSE	38
VII. THE RELIGIONS OF THE OLD TESTAMENT: JUDAISM	46
VIII. THE RELIGIONS OF THE OLD TESTAMENT: PROPHETISM	52

PART II

MAN REVEALED TO HIMSELF BY THE SON OF MAN

IX. THE CHARACTER OF THE MESSIAH	61
X. THE WORDS OF THE MESSIAH	68
XI. THE ACTS OF THE MESSIAH	75

Contents

xi

CHAPTER	PAGE
XII. THE DEATH OF THE MESSIAH: THE PRIESTLY INTERPRETATION	82
XIII. THE DEATH OF THE MESSIAH: PROPHETIC INTERPRETATION	88
XIV. THE DEATH OF THE MESSIAH: THE CHRISTIAN INTERPRETATION	94
XV. THE CHRIST LIVES	102
XVI. "WHO SAY YE THAT I AM?"	108

PART III

MAN REVEALED TO HIMSELF BY THE NEW BIRTH

FIRST SECTION. SALVATION IN THE HEART

XVII. SALVATION SOUGHT, SALVATION FOUND	119
XVIII. HOLINESS THROUGH POSSESSION OF SALVATION	129
XIX. THE BIBLE: WHY READ IT?	139
XX. THE BIBLE: HOW TO READ IT	146
XXI. PRAYER	153
XXII. THE MAINTENANCE OF THE HOLY LIFE: RENUNCIATION	161
XXIII. DISSEMINATION OF THE GOSPEL	168

SECOND SECTION. SALVATION IN THE WORLD

XXIV. THE CHURCH	175
XXV. BAPTISM	184
XXVI. THE LORD'S SUPPER	191
XXVII. THE PROTESTANT REFORMATION	199
XXVIII. CONTEMPORARY CHRISTIANITY	209
XXIX. THE GOSPEL AND THE FUTURE	218

THIRD SECTION. SALVATION BEYOND

CHAPTER	PAGE
XXX. ETERNAL LIFE	229

GENERAL CONCLUSION

XXXI. God	239
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APPENDIX

SUBJECTS FOR BIBLICAL STUDY	255
INDEX	261

TO THE CANDIDATES

I. TO BE READ WEEKLY

AT the dawn of the Christian era catechumens risked their lives that they might receive religious instruction and be admitted into the Church. Huguenots ran the same dangers when the teaching of the Gospel was forbidden. Like perils still menace catechumens in Moslem and pagan countries.

You, then, are among the privileged. And yet even to-day it is a serious matter to enter on a course of religious instruction, for it is evident that the society in which we find ourselves is not ruled by Christian principles. To become Christians yourselves—that is to say, courageously to choose Jesus for Example, for Master and for Saviour—is to place yourselves in opposition to certain fashions of the day, certain national customs, certain immemorial traditions.

The object of religious instruction is just this, to enlighten your intelligence, to enlarge your heart, to make your conscience sensitive and to strengthen your will, so that you may present a serene front to these acknowledged difficulties ; and that you may one day enter with joy upon the struggles of life as champions of the invisible and the eternal, and as pioneers of the Kingdom of God upon earth.

Such is the business of religious instruction, a

solemn undertaking for which the allotted time is all too short. For we consecrate fewer hours to the study of the blessed Gospel, to the secret of happiness and liberty, of victory over suffering and sin, to the secret of life and death, than to geography, mathematics and drawing. Then do not try to shorten the period of religious instruction ; if you bring your will to bear in this matter, this period will be morally decisive for your whole life ; the days of the youth prepare the years of the adult.

In the first place give yourself to the task of understanding. This book is neither more difficult nor more mysterious than your other text books ; devote to it the attention it would receive were it part of your university examination. And then *learn*. Lastly, since you will some day promise to *pray* and to read your *Bible*, form the habit at once, think over the passages of Scripture at the end of each chapter and amplify them by your own researches ; have at least the ambition to have read the Gospels in entirety by the time your religious instruction closes ; this will not be a mere keeping of your engagements as a candidate, but, above everything, will be a proper way for preparing in your soul a suitable soil for the Divine Seed. " He that received seed in the good ground ", said Christ, " is he that heareth the word and understandeth it ; which also beareth fruit and bringeth forth some an hundredfold, some sixty, some thirty."

II. FOR DAILY USE

From various conversations with inquirers I have found that many of them do not realise the full meaning of *noblesse oblige*. It is necessary, however, to uphold

the honour of your position as candidate. During the period of religious instruction you ought by your daily behaviour, by the choice of your reading and amusements, by your good temper at home, by your keenness in study, by your faithfulness to conscience in little things, by the growth of your character, to prove that you take this epoch in your life seriously. A catechumen ought to make a practice of regularly worshipping with others on Sunday.¹ Above all, he ought to withdraw himself into the presence of God morning and evening. In the morning ask yourself the following questions :

1. *Where am I?* Know how to marvel at the daily vision of the sun at your window.

2. *What have I to do to-day?* " O God, that I may accomplish the things that lie to my hand in the spirit of Jesus Christ."

3. *Whom shall I be able to help during the day?* Show some special sign of goodwill, it might be to a member of your family or a master or a school-fellow ; do not forget a friend, a tired servant or a harassed shopkeeper.

In the evening review the past hours.

1. *What have I learnt to-day?* Recall the lessons you have received from books and conversations, from your own direct moral and physical impressions and the things you have seen ; this is the way to enrich your experience.

2. *What beauty have I seen?* A tree, a flower, a ray of sunlight, a reflection in water, a dazzling cloud, a picture, the line of a monument, the curly head of a

¹ And to abstain on Sunday from all secular work ; work will then be resumed on Monday with a mind refreshed.

child ? Jesus invites His disciples to seek out spiritual wealth as one would seek for pearls.

3. *Have I advanced towards my goal, or have I stepped aside?* This is the solemn question which appeals to the depths of our personalities and which concerns our immortal destiny. If we have failed, the Divine pardon is offered to the penitent, and we have the assurance that sin is not inevitable. "Grant us also that we may continually grow in Thy Holy Spirit to the end that we may show forth the fruits of justice and of holiness."

Here are practical suggestions for the morning and evening. Try also to dedicate the mid-day hour in the rush of life ; try to recall a passage of the Bible, already chosen as a motto at the beginning of the day ; or else, repeat the Beatitudes. It is also the propitious moment to seek spiritual communion through secret prayer, even though solitude is lacking, with one who is absent and to whom one may have given a rendezvous of the spirit, a daily meeting-place in the Eternal.

Candidates who follow these elementary rules of hygiene and training in the domain of the soul would certainly accomplish more in a few months than in several years of vague religiosity and superficial piety.

THE ROAD TO GOD

PART I

MAN REVEALED TO HIMSELF THROUGH MORAL
CONSCIOUSNESS AND HIS DIVERGENCE FROM
THE ANIMALS

CHAPTER I

THE EARTH AND THE MAN

I. THE IMMENSITY OF SPACE.—Where are we? Look up at the starry sky. The earth is a planet thrown off by a star called the sun. The earth rotates round this furnace, covering 1,600,000 miles a day.

The sun is a million times larger than our earth; so that it could not pass between the earth and the moon although the moon is 238,000 miles from this planet.

Light travels 186,000 miles a second. Even so there are some stars whose light takes 100,000 years to reach us. Such a star may be already cold when the light it radiates reaches the earth. If the earth, whose orbit has a diameter of 188,000,000 miles, were reduced to the size of a wedding-ring, the nearest fixed star would be 18 miles away.

II. THE IMMENSITY OF TIME.—Untold centuries have been required for our earth, now at last cooled, to clothe itself in an atmosphere in which life became possible; for great forests to turn to coal beds; for

the animal species to change little by little and finally to acquire their present characteristics. Geologists calculate that millions of years were necessary for accumulation of the strata of soil of which the earth's crust is formed.

In the present state of our knowledge it is thought that men spread over Europe during the ice ages after the upheaval of the Alps, which succeeded that of the Pyrenees. The interval between the age of the oldest human skeleton and the beginning of "history" has been reckoned at 230,000 years.

III. MAN.—In such a long stretch of time many human types have succeeded each other. "In the same way the very animals living round them changed in type more than once while the weapons used for attacking and cutting them up were being slowly perfected." We have many specimens of these weapons. Man, ignorant of the use of metals, employed flint weapons ; and on the age of "hewn" stone followed the age of "polished" stone.

The oldest race of men in Europe seem to have lived contemporaneously with an anthropoid ape, and the bones of both have been mingled. This creature was characterised by the absence of a prominent chin. The race which followed was remarkable for the lowness of the crown of the head, and for overhanging brows ; it existed at the same time as the mammoth and the two-horned rhinoceros. Later, in the south of France, lived a strange race with very nearly the same features as the Hottentots of to-day, except that the men were tall. The skeletons of two children found in the same district display shells threaded on a string round the skulls, thus showing a taste for adornment.

Finally, by the river Dordogne, traces of a really intelligent race have been discovered ; these people decorated their underground caves with drawings, paintings and even sculpture in low relief, reproducing elephants, bison, lions, dogs, wolves, horses and, most often, reindeer. The men of this artistic race depicted themselves in hunting and battle scenes. Thus a kind of civilisation existed at this time, ten to twenty thousand years before the beginning of the Egyptian records.

When the temperature began to fall over part of the world the human races might have died out or emigrated, like many of the animals, but " man was saved by his intelligence, by which he discovered fire, clothes, houses. The genius of prehistoric man will never be surpassed."

IV. THE GOOD OLD TIME.—Nothing is more moving than the idea of man, naked, unsettled, unequipped, with empty hands, " groping for God ", seeking the spirit, and in whom the spark of a soul begins to glow little by little. No poetic drama is comparable to this epic. At the sight of a human skeleton, exhibited in the Paris museum, a writer has expressed his troubled impression as follows : " There he is lying on his side, legs bent and crossed and hands joined. The position of these bones suggests thoughts and emotions. We are in the presence of one who experienced pain like the animals and who was aware of death and its terrors as we are. How he suffered, how he thought ! O my ancestor ! I uncovered my head ; so overcome was I to be there, staring at him, in his final agony."

V. CONCLUSION.—When we consider the endless centuries consecrated to the development of a thinking

creature, we should be filled with respect for our bodies and our minds. Another feeling rises in us, that of gratitude towards our ancestors. The living are but a minority in the great total of human beings ; what a debt we owe to the dead who form the majority. " We shall never be able to pay it ; we remain insolvent." But we must make the effort to understand this magnificent evolution, in order to carry on along the same lines. Can it be explained entirely by *intelligence* ? A scholar writes : " The real pre-eminence of man, of a purely intellectual kind, gradually acquired, . . allows him to raise a corner of the veil which hides from him both the lowness of his origin and the glory of his ascent."

That is too limited a point of view. It is necessary to lay emphasis on the *moral* conditions of this difficult advance : the co-operation, the concentration of effort, the transmission and the preservation of that which is acquired, esprit de corps, devotion to one's fellows, family love and the spirit of sacrifice. Such are the means employed by man to ascend, or reascend.

Above all, if we look forward, if we think of the stages still to be passed to reach the full humanisation of humanity, to attain the city of the future, the Kingdom of God, how can we avoid seeking passionately in communion with the Son of Man, Jesus Christ, the secret of the final victories of man, this mysterious creature gifted with reason and with conscience, yet suffering and sinful ?

This is what inquirers seek from religious instruction : to be put in possession of supernatural energy and immortal certainties, which alone will make possible in the future, upon earth and elsewhere, the

achievement of an "ascent age-long, painful and sublime".

READINGS.

1. *The Biblical Story of the Creation.* (Genesis i.)
2. *The Mysteries of Nature.* (Job xxxviii.)

SUBJECTS FOR MEDITATION.—1. What is man in nature? Nothing in the light of infinity, everything in respect of non-existence. Whoever considers himself in this way will be afraid of himself, and considering himself thus, between these two abysses he will tremble at the vision of these wonders: and his curiosity changing into amazement he will be more disposed to contemplate them in silence than to investigate them presumptuously. (Pascal.)

2. When man recognises the link between himself and the animals, the plants and the elements, he already possesses the mystical idea of society, a kind of perpetual church which comprehends both the dead and the living; he has the instinct of social duty, which causes him to accept without murmuring, one might almost say, without perceiving, the most painful renunciations; he has this idea of human dignity, which inclines to vanity in the weak, but in the better sort is the foundation of their strength. It would seem that the profoundest spring of human morality, of true humanity, is in the social nature of man, in the growing inclination and intuition which makes him seek not only protection, but the enriching, the beautifying, the ennobling of his life through a community,—through an ever enlarging community which is now making the hesitating attempt, feeling its way, one might almost say, sullenly, to universality. (A. Loisy.)

3. Develop further this definition of man, by Littré :
“ A reasonable animal which occupies the first rank among organised beings and which is distinguished from the higher of them by the extent of his intelligence and by *his faculty of having a history*, that is to say, the faculty of development, of enlarging his nature thanks to his knowledge of his ancestors, and of increasing his intellectual and moral wealth.”

4. The succession of men throughout the course of so many centuries ought to be considered as one man, who continues to exist and who learns continually. (Pascal.)

5. What is the “ me ” ? Something which seems to project itself in all directions beyond the body with which it is bound up. This thing which projects itself on all sides from the body and which creates acts and in doing so re-creates itself, is the *me*, is the *soul*, is the *mind*—the mind being neither more nor less than a force which can draw out of itself more than it contains, restore more than it receives, give more than it has. (Bergson.)

6. Is man intelligent because he has a hand, or does he have a hand because he is intelligent ? (Aristotle.)

7. What is to be understood by the doctrine of the fall if man has freed himself from lower forms of life ? Must we understand the whole creative evolution upon the earth's surface to be even now a restoration, a redemption ? Or is this evolution the indispensable condition of the appearance of a being endowed with free will—the *creation* of a *free being* constituting a contradiction in terms, and man being called in some fashion to will himself into responsibility and moral life.

8. In the name of the Bible, the roundness of the earth, its movement and antiquity have been successively denied, witness the condemnation of Galileo by the Holy Office in 1633: "We pronounce, judge and declare that thou hast rendered thyself conspicuously suspect of heresy, as having held a doctrine contrary to Holy Scripture, to wit, that the earth moves, and is not the centre of the universe."

9. Compare the words of Pascal and the words of the Psalmist: "The eternal silence of the Infinite Spaces terrifies me," "The heavens declare the glory of God."

10. Astronomy has given us souls capable of understanding nature; beneath a perpetually clouded sky and deprived of the stars, the earth itself would have been eternally incomprehensible to us; we should have seen nothing there but caprice and disorder and, not knowing the universe, we could not have subdued it. (H. Poincaré.)

11. God, who is the final cause of everything, is the scientific explanation of nothing. The object of science is the investigation of secondary causes; where these do not appear, science does not exist. It is faith which replaces it. To say that God has created the world, or that the world tends toward the Sovereign Good, does not advance positive *science* a single step. On the other hand, to explain the phenomenon of rain and thunder is to dissipate certain mythological conceptions, but is not to suppress the *religious* affirmation of the spirit that the mechanism of the universe has an object and that the law of gravity and the material forces unwittingly serve something greater than themselves. (Aug. Sabatier.)

12. According to Charles Renouvier it is impossible

to explain how one thing is the cause of another ; with Leibniz we must bring back causality to a harmony, to a correspondence of phenomena ; but we must deny his assertion that this harmony was pre-established, a theory which would introduce determinism, and the negation of liberty. The correspondence of phenomena is a universal fact, irreducible, behind which one cannot go ; it is the law of laws, a datum that one is bound to accept like existence itself, resigning oneself to inevitable ignorance. " The problem of the origin of a being, in so far as it presents what is distinctive and new, is not less insoluble than the origin of the first of things and of existence in general." The mechanism is a point of view of the mind which considers being under the sole categories of extent and quantity, which are properly scientific categories, because they alone allow of measurement ; but even there, however perfect the theory, it does not give the real *being* but substitutes a convenient *symbol*. " One must seek to explain everything in nature mathematically and mechanically and at the same time realise that the mechanism is only the exterior appearance of nature and that beneath everything is thought."

13. There is an ideal in nature which may be defined as the development and the perfecting of the spirit in the shape of more and more strongly constituted individualities, of higher and higher personalities. There is an evident tendency in nature to pursue the realisation of this ideal and a will which corresponds with the tendency. This evolutionary tendency constitutes an instinct of *biological obligation* immanent in nature. (Ad. Sabatier.)

14. All living creatures abide by, and all yield to

the same formidable pressure. The animal takes his point of departure from the plant, the man bestrides animality, and entire humanity in space and in time is an immense army galloping beside each one of us, before and behind us in a headlong charge capable of overturning every resistance and of overcoming many obstacles, perhaps even death. (H. Bergson.)

15. The object of religion is transcendent ; it is not a phenomenon. But in order to express it our imagination utilises only images and our understanding utilises only logical categories which have signification only in space and time. The religious consciousness is therefore condemned to express the invisible by the visible, the eternal by the temporal, spiritual realities by material-images. It will speak, necessarily and always in parables. Far better than science the symbol bears witness to the triumph and the royalty of the spirit. If the first reveals nature to us, the second attempts, and successfully, to make of all nature, of its processes and of its harmonious laws, a glorified picture of the inner life of the spirit. It is not science that leads the world but symbols. . . . Art could be defined as the effort to enclose the ideal in the real. This is what the word poetry, which means creation, makes clear. (Aug. Sabatier.)

16. Each vertebra, while unlike the preceding one, yet corresponds to it exactly and is called forth by it ; and in each how perfect the adjustment, how perfect the exactitude, how great the harmony ! If we are ourselves so harmonious, so at one with an interior nature, if our destiny is given to us with our life, then we have only to seek to enter into fuller consciousness of it, and to realise ourselves more completely. The

truth constrains us to a discerning wonder. It sweeps us into a universal movement where we feel ourselves in communion with our forerunners and accept our own part in the heroic evolution of beings. (Eugène Carrière.)

17. To-day, as always, the corner stone of society is a tombstone. The dead alone have the miraculous power of bringing a little concord among the living and of enforcing obedience. A social order only disappears when the dead have perished for ever. A civilisation is living so long as its graves remain inviolable, for those that inhabit them are yet alive in the spirit of the living (Ferrero.)

CHAPTER II

MAN AND HIS CONSCIENCE

I. THE MAP OF THE WORLD.—If the appearance on our globe of a thinking creature (*homo sapiens*) has cast into history the ferment of an unconquerable idealism it has likewise released unknown possibilities of greed and violence. Imagine an atlas which shows us a black map of the world over which Paganism smears its ancient stains like a dark and devouring lichen ; then a red map in which the frontiers of states are continually renewed in blood ; a livid map of the colour of ashes and famine, grey and bloodless, pallid like a hospital wrapping ; lastly, a filthy map smeared with the mud, scum and refuse of gluttony and debauch.

II. HUMAN DISUNION.—Although the same warm stream flows in the veins of a common humanity, yet this same humanity is separated into races, nations, classes, castes and religions. These differences are explicable by geographical, economic, political, intellectual and moral causes. In many cases they might further the division of labour or the federation of peoples. Alas ! too often they have let loose innumerable antagonisms. " For out of the heart ", said Jesus, " proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemy."

III. THE PROTEST OF CONSCIENCE.—The most extraordinary thing is that Humanity criticises, judges and condemns itself. It does not accept the present state of our planet. It affirms the possibility of making new beginnings on the earth ; it refuses to submit to Fate. Since the world as it is shows an absurd and horrifying waste of the spiritual values of humankind, Humanity is imbued with a sense of obligation to transfigure this iniquitous world, to transform it into a laboratory for remaking the human soul, into a temple for the spirit. Such is the task which rests on each individual. And it is within himself that a moral being first feels himself obliged to establish order.

IV. THE MORAL OBLIGATION.—Men discuss the *idea* of the good and the purport of their moral duties. But they are united by a universal experience which is known as “ obligation ” : an inward impulse which constrains us to realise what appears as good to us, or an inward restraint which turns us away from accomplishing what appears to us as evil. (Good and Evil are not to be confounded with *nice* and *nasty*, or the *permissible* and the *forbidden*, much less with the *true* and the *false*, the *beautiful* and the *ugly*.)

Moral obligation is not an external constraint. It is a mingling of necessity and liberty, a constraint which a man exercises upon himself. “ It is the feeling of Duty.” “ Duty is not proved, it proves itself and demands the approval of conscience.”

V. DUTY.—Duty constrains me because it brings to the birth in me a feeling of reverence. “ Reverence is the obligation itself.” It is not myself that I reverence in obeying the demands of duty, it is an absolute and holy influence. In submitting to the claims of duty I

taste the satisfaction of a good conscience, even though suffering is involved ; in resisting I experience even in enjoyment the burning sense of remorse. Everything takes place as if the constraint of conscience was an expression in me of " the experience that my will is being acted upon by another will ".

VI. CONCLUSION.—It is not possible to explain the sense of duty by physical evolution, by education or by social institutions ; all analysis of this kind removes from *obligation* its own distinctive character : it becomes a useful mechanism from which it is permissible to free oneself as one seeks emancipation from a superstition. Duty, on the contrary, implies the heroic affirmation of an absolute supremacy of the spirit, justifying an even painful subordination of the inferior being and asserting the excellence, the permanence and the survival of the superior self, indeed its capacity to attain immortality.

To sum up, " Man is essentially a being bound to duty by his conscience ", who declares : " I am man because I ought ".

Hence to allege, contrary to the interest of the City of the future and the Kingdom of God, a pretended unchangeableness of human nature, incapable of acquiring and pursuing new ideals, is to give the lie to the Soul, to History and to Revelation.

READINGS.

1. *The Crime of Cain.* " And the Lord said to Cain." (Genesis iv. 6-12.)
2. *The Crime of David.* " Have mercy upon me, O God." (Psalm li.)
3. *The Crime of Ahab.* " Give me thy vineyard." (1 Kings xxi. 1-13.)

4. *The Crime of Herod.* "The Head of John the Baptist." (Mark vi. 14-29.)

SUBJECTS FOR MEDITATION.—1. Make thyself indeed that which thou art in principle, act according to thy nature. Such is the basis of universal ethics. Common sense bids us act according to our nature, that we must assert ourselves, will ourselves into being ; on the other hand, our conscience urges us to consecrate ourselves to the good of humanity. These two impulses are only reconcilable if the manner of our self-affirmation and of our self-volition according to our true nature, is to assert and will ourselves to be instruments and organs of humanity. A free part of an essential whole, such is man—according to the witness of conscience interpreted by logic. (Ch. Secrétan.)

2. One despises oneself in the sum total of one's actions and one adores oneself in each individual action. (Vinet.)

3. As long as conscience, with its grave voice, does not join in concert with all the human faculties, singing in chorus the praises of the gospel, this gospel is neither accepted nor understood ; Christianity is the religion of repentance, the religion of conscience. . . . The gospel is the conscience of conscience itself. (Vinet.)

4. The white race has repeated, with regard to other races, the saying of Cain : "Am I my brother's keeper?" According to Franklin, if one dwelt on the sufferings which marked the conquest of the Antilles, it would be impossible to look at a lump of sugar without horror, so blood-stained would it appear.

5. Olivier Maillard, a Franciscan preacher of the

fifteenth century, said : " Ladies and gentlemen, you would wear beautiful robes of scarlet ! If you laid them in the press, you would see exuding the blood of the poor in which they were dyed ".

6. On June 23, 1863, the day on which Renan's *Life of Christ* appeared in Paris, there died of exhaustion in London, after 26½ hours of unceasing work, a dress-maker aged twenty. She was making dresses for a court ball.

7. All the crimes which have been committed in the world, massacres, wars, breaches of faith, burnings, torments and tortures,—all have been justified by the interests of the State. The State, I know it—it has a long history, full of murder and blood. (G. Clémenceau.)

8. The Abbé Gratry wrote : " How can I express the astonishment I felt on the day I learnt there were poor people, mothers and children, who suffered from hunger ? When, having decided to do everything in my power that this should cease, I was taught that nothing could be done to change matters, O God ! how my soul rose in revolt ! Yes, children are told that they must accustom themselves to the tears and sufferings of others."

Thoughts of Vinet.—9. " The Gospel provides us with a passion against our passions."

10. " The true reward of love is to love still more."

11. " Selfishness has no leisure to do good. Time is composed not only of hours and minutes but of love and will ; we have little time because we have little love."

12. " The soul works for self solely because it does not work for charity."

13. To do something, to be someone, to leave a

furrow behind one, a fertile furrow, to carry a grain of sand to the house humanity is building, that is ambition! For if humanity numbers so many copies and so few originals ; if only a few think and act for so many millions . . . we must not conclude that this state of things is bound to go on for ever. Each child born of woman is called upon to realise humanity in himself ; then what is must cease to be, and what is not must come to be. To make men who will be men indeed,—that is the task, that is the problem. (Ch. Secrétan.)

14. We have duties ; we are bound to believe progress possible. We ought to believe in the accord—at once intimate, profound, ultimate,—of the *happiness* of nations with the *morality* of nations, just as we ought to believe in the intimate and profound and ultimate accord of utility and honesty in the life of individuals. This duty of believing derives from the duty of acting and is a postulate of harmony between the conscience and the world.” (Renouvier.)

15. The might of a man is in the intensity of his desire ; and to spend his desire otherwise than in the right direction is to withdraw one part of his being from Divine leading. We ought to concentrate all our energies on a single point, that marked out by duty. Then we should be people of power. We should also be happier. Nothing is so saddening as vain imaginings secretly caressed by the soul, and nothing is more weakening. “ To behold our duty in a world of reality”, such would be my motto. (G. Frommel.)

16. Two things fill my soul with a respect and admiration which increase the more I dwell upon them,—the starry sky above my head and the moral law within me. (Kant.)

CHAPTER III

THE TEN COMMANDMENTS : THE FIRST TABLE

THE universal sense of moral obligation has found an indelible expression in the Ten Commandments of the Old Testament.

The Louvre possesses a black stone about four feet in height, on which, two thousand years before our era, the monarch Hammourabi, King of Babylon, caused to be engraved in cuneiform characters a code which even at this early stage reflects an advanced civilisation. These laws may have partially inspired the code commonly known as Mosaic.

The Decalogue, while less ancient, is nevertheless venerable, carrying us back to the ninth century before Christ. In its present form, which is not that of the primitive text,¹ it lays the foundations of social order ; it brings home to us, moreover, the immortal truth that religion without morality is merely fanaticism or superstition.

I. THOU SHALT HAVE NO OTHER GODS BEFORE ME.—In other words : I must be for thee the only God. Indirectly it is a condemnation of atheism. Every man who denies God is not necessarily an atheist, for it is possible to form so lofty an ideal of Him that a

¹ There is an older version—Exodus xxxiv. 14-26.

man is impelled to refuse belief in some traditional divinity. But one must reject an atheism which identifies itself with a banal or brutal materialism ; which nullifies such sacred words as duty, moral liberty, responsibility ; which reduces obligations of conscience to mere social conventions ; and which, if it succeeded in poisoning the springs of faith and hope in the human soul, would let loose in the world an epidemic of suicide.

II. THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, THOU SHALT NOT BOW DOWN THYSELF TO IT.—Idolatry takes many forms. All round us polytheism rages ; the altars raised to false gods are innumerable. Mars the god of force, Venus the goddess of voluptuousness, Mercury the god of mercantile greed, Bacchus the god of strong drink, the Golden Calf or the god of cupidity, they all seduce the docile and duped worshippers. As for sensual men, their “ god is their belly ”, says St. Paul. Our god is simply that to which we are willing to make the greatest sacrifices.

Not only do men who repudiate all idea of religion constantly offer incense before idols, but they are frequently the victims of superstition. This arises from an effort of heart or of imagination to escape the ugliness of a universe which has been flattened under the steam-roller of a vulgar common sense. The soul thirsts for mystery in the noble and fruitful sense of the word ; deprived of religion it falls back upon magic, occultism, sorcery ; it replaces prayer by the drawing of horoscopes.

III. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.—This is the forbidding of perjury. For the Israelites the name expressed char-

acter, depth of personality. The name of the Lord expressed His Being to such a degree that the Jews came to fear reading it aloud in the Scripture lest they should profane it.

“God is Spirit, Light, Love, He who is, and was, and is coming, our Father.” Such are the Biblical names for God. To pray “Hallowed be Thy name” is to demand the triumph of *spirit* over matter, of *light* over darkness, of *brotherhood* over hatred, of the *Kingdom of Good* over the Kingdom of Evil. (The frivolous use of the word, “Good Lord, yes!”—or blasphemous “Deo optimo maximo,” on certain bottles of liqueurs; persecutions or wars “in the name of God;” “Gott mit uns.”)

Some old masters represent God with the traits of a man, whereas He is neither man nor woman. (Catholics have thought it necessary to place a woman divinity beside him as a symbol of the tenderness of a mother.) Further, some artists naïvely present God under the appearance of an old man. A radiant and immortal youth would do less injustice to the reality.

IV. REMEMBER THE SABBATH DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR.—This commandment is misunderstood by those who, capable of working, do not work during six days of the week, (to choose idleness is a social crime, a desertion). It is violated also by those who work (or cause others to work) seven days out of the seven: there is an immense number of people who wear themselves out prematurely for lack of Sunday rest.

The movements of the globe in space cause the alternations of day and night, the rhythm of the seasons, but our planet never halts. Yet if Nature knows of no

rest, it is for man to introduce into the system of things a strain of compassion, for he is not simply a cog in the universe ; he is dowered with reason and conscience.

The fourth commandment refers to the institution of the Sabbath or the Rest Day. Jewish formalism had succeeded in transforming this social benefit into a curse, and Jesus held in abhorrence the tyranny of a religion which burdened the people with an odious yoke. (It was forbidden to light or to extinguish fire, to make or undo a knot.)

Our rest day is no longer the Jewish Sabbath, but the Christian Sunday, a weekly feast of the Resurrection, in memory of the victory of the Saviour over death. At the same time it keeps its characteristic of the *cessation* of work. Physical and moral hygiene demands physical renewal, the development of the mind (leisure makes reading possible), the expansion of affection in the family. Sunday is also the day of *public worship*, a hymn to the glorified Saviour, to immortality. Lastly, it is the day for our neighbour ; let us respect the rights of our brother to rest and worship. (Simplify our course of life, give up an unnecessary journey, buy nothing save of necessity. Carry a flower to the old, visit the sick, write to the lonely.)

READINGS.

1. *Sinai*. "And mount Sinai was altogether on a smoke." (Exodus xix. 18 ; xx. 21.)
2. *The Praise of the Law*. "Wherewithal shall a young man cleanse his way?" (Psalm cxix. 9-24.)

SUBJECTS FOR MEDITATION.—1. Whenever we find a living Christianity morals improve ; wherever it

languishes they become debased. Upon this tree flourish the human virtues without which society must perish. There is no social safeguard outside the Decalogue. (Paul Bourget.)

2. Expand these statements. "If Moses has preserved old usages while possibly transforming them in certain points, he has, above all, known how to breathe new life into them. The parent idea of the Decalogue, if not the letter, comes from him, and it is from the sojourn of Israel in the desert that we may date the unfolding of the new religion, at once spiritual and moral. Moses was the first of the prophets, the man of prayer described in Hebrews as beholding Him who is invisible. (Ch. Nougarière.)

3. Just as Abraham was a Chaldean and not a Christian, the Israelites of the period of the desert only saw a national law in the Decalogue. The neighbour whose life, honour and property he must respect is solely his fellow-countryman. Yet it is at this point in the world, this hour in history, that human prayer has made its mark, that human efforts towards life have found fulfilment. If Moses was able to found the ultimate religion on Sinai it is because the God who reveals Himself on Sinai fulfils the prayer of all humanity. It may be doubted whether the preaching of Moses explicitly developed the doctrine of one God, just as one may doubt that the teaching of Jesus directly condemned slavery. But just as slavery was incompatible with Christian principles, the belief in the plurality of Gods could not survive the establishment of the worship of Jehovah. (Alex. Westphal.)

4. The condition of the covenant of Jahwe with His servants is exclusively morality. To live long and to

be in happiness it is necessary to eschew evil. The old religions in which the gods concede their benefits to those who best fulfil certain rites are for ever left behind. The extraordinary fate by which the Decalogue became the code of universal morality was not undeserved. (E. Renan.)

5. The moral and religious significance, the germinative energy, and, I will almost say, the power of expansion of the ideas in the Decalogue are not lessened, should we find ourselves obliged to place this document not at the beginning but in the later phases of the Jewish religion. The Christian Church herself to-day may justly claim it to be a sort of Magna Carta for the guidance of the religious life. (E. Kautzsch.)

6. In every man there is a conflict between natural passion and duty, between the ego and the sense of humanity. To carry on this struggle a feeling of confidence has not been less necessary than faith in one's country or one's gods in a struggle between nations. This moral confidence in life is the feeling upon which depend the value of men, the fate of peoples and the future of humanity. It was in the shape of religious prohibitions that social duties were first conceived. If social responsibility consists of restraints and renunciations which are demanded for the common good and which may even entail the sacrifice of life, religions have been a fruitful apprenticeship of social obligation. At bottom duty is always sacrifice. (A. Loisy.)

7. Crying abuses are attached to the word "God". It has been profaned, dishonoured, compromised more than any other expression in the human tongue. Yet what a position it occupies, and how it has filled the souls of men throughout the centuries. It is the sweetest

word I have ever heard. The disappearance of Sirius from the heavens would cause me less regret. Never again to look upon the starry night would leave me in a darkness less black than for this blessed word to vanish from my memory. Abandon it? And why should we? Because the hypocrite uses it with insincerity, the fanatic when he curses, the pedant in his subtleties? A poor reason! I am more assured of God than of the world or of life. I speak of the suffering which I don't understand and of death which is a mystery to me. Why then am I to be silent about Him who consoles me for both? (Ch. Wagner.)

8. Public and official prayers decreed by a government to strengthen political plans always run the risk of making God an offence, that is to say, of belittling Him, of misrepresenting Him, of binding Him to the chariot wheel of some particular state, like the pagans of antiquity whose national deity was fatally nationalist, hostile to the rest of the universe. Yet, as though they did not perceive the danger, the steep and treacherous incline which would lead the world back to an ancestral polytheism, to a frightful and stupid concourse of quarrelsome divinities, all the peoples engaged in the world-war have invoked the blessing of God upon their arms—all except one: the French people. Since the beginning of the ages, when have we beheld a nation about to hazard its supreme destiny, which must conquer or perish, and which nevertheless through intellectual sincerity, through moral scruple, freed from primitive terrors and from ancient superstition, does not pretend to carry God in its ammunition waggons? This austere and virile attitude displayed all the majesty of an incomparable act of faith. (W. M.)

CHAPTER IV

THE TEN COMMANDMENTS : THE SECOND TABLE

V. HONOUR THY FATHER AND THY MOTHER.—The text adds, “ that thy days may be long in the land of the living ”. One might say “ that their days may not be shortened by anguish ”. Thy mother brought thee into the world and nourished thee with her milk ; thy father gains thy bread. Without them thou wouldst not have begun to exist. Honour in them the mystery of life. Without them thou wouldst not continue to exist. Honour in them the mystery of labour. Unworthy parents are none the less our parents. They have transmitted to us an existence which reaches out into eternity. Let us bow before this altar even if we are obliged to judge painfully those we long to respect unreservedly.

To be polite to strangers and to be wanting in courtesy to one's parents is cowardly. The family is not a land of *sans-gêne* where each member takes as much as he can without saying “ Thank you ” ; in the family nest there should be a throat for song as well as a beak for food.

VI. THOU SHALT NOT KILL.—If the original intention of this precept was the prohibition of murder among the Israelites, the moral consciousness has

enlarged its significance. Respect the life of thy neighbour, do not demand exhausting labour, do not entice him into vitiating pleasures, do not lodge or feed him so as to endanger his health, do not spread tuberculosis, do not propagate alcoholism, do not encourage dangerous feats in circuses or menageries. To commit suicide is to kill. To strike an adversary in a duel is to kill; and just what makes the task of defence tragical is the impossibility of resistance without in turn inflicting death.

VII. THOU SHALT NOT COMMIT ADULTERY.—Impurity withers the heart, poisons the body, may be a cruelty, approximates us to the beast. Many young men begin to be in doubt when their own conduct becomes doubtful. Pictures, leaflets, theatres, public opinion, all combine to profane the sanctuary of the human body, this body slowly evolved throughout centuries of labour and suffering, this “Temple of the Holy Spirit”.

Let us respect the solemn poetry and sacred character of marriage. It was for insisting upon the sanctity of marriage that John the Baptist was beheaded. Let us honour him as the champion of the home.

VIII. THOU SHALT NOT STEAL.—There are neither petty thefts nor glorious thefts. How many military conquests were no more than bloody thefts. To be untrustworthy in business, to neglect to pay tradesmen, employees, creditors, to profit by the work of others without paying just wages, to spoil raw material, to waste time in the service of a company or an employer is to steal. Can one say that money gained otherwise than by work (gambling, speculation, lotteries, betting, etc.) is acquired legitimately? Is it not a kind of theft

to read someone else's letter, to look through a keyhole, to surprise a secret ?

In financial matters, what misconception, what travesty of civic probity ! The post office and the custom house are cheated, incomes are improperly returned for taxation. He who robs the state robs everyone, for a deficit on the nation's budget necessitates fresh taxation. (Scandals of war profiteering, of speculation on the Stock Exchange, etc.)

IX. THOU SHALT NOT BEAR FALSE WITNESS.— This is the condemnation of the lie before the tribunal. For us it is the prohibition of every kind of lie. Like theft, murder, adultery, lying shakes the foundations of society, resting as they do upon mutual confidence. " Lying requires neither intelligence nor courage ; the lie is the shield of cowards." Lying is a contemptible vice (flatterers, hypocrites, calumniators, etc.). " Lying is impossible, absurd and disgusting," wrote Father Gratry ; yet the Catholic Church has not written the lie upon the list of the " seven deadly sins ". Martyrs preferred death to a lie.

Scandal (in the sense of repeating unpleasant truths about one's neighbour) easily develops into slander (repeating evil things that are false) ; and that through mere exaggeration. Now to deprive another of the moral standing in which he rejoiced is to dishonour him, to isolate him, and to take away his power of earning his bread, to destroy him.

Untruths are often told to people who are ill because it is believed that they are unequal to bearing the reality. Let us live in such a way that we are able to look truth in the face.

Is a lie permissible in exceptional and dramatic

moments? It is impossible to lay down laws for unforeseen circumstances. If we are faithful to our consciences day after day, we shall not be taken by surprise by a sudden conflict of duties. Without any preconsidered rule, but inspired by Heaven, we shall follow a light that shall pierce the fog.

X. THOU SHALT NOT COVET.—Theft, adultery, murder, germinate in evil desire, in jealousy (an unhealthy desire to keep one's own property), and in envy (morbid suffering because of the happiness of another). Just as microbes enter our blood by a scratch, the germs of sin enter the soul by the eyes.

To look upon the objects which excite our covetousness is to throw oil upon the fire. Let us protect our inward life. Let us keep the rules of moral hygiene. He who would not expose his body to a chill may despise every precaution for his soul. Men play with danger and temptation. (Let us scrutinise what we read or look at, our conversation and company. To hinder a wandering imagination let us keep our attention fixed upon things that are worth while, or upon examples worthy of imitation. Tell me upon whom you fix your attention and I will tell you who you are!)

To expose oneself to evil in order to brave it is at once mistaken and wrong. True courage in the presence of covetousness is to flee it.

READINGS.

1. *The First Christian Martyr accused of Blasphemy under the Law.* "Stephen full of faith and power." (Acts vi. 8-15, vii. 51-60.)
2. *The Law exalted.* "Behold thou art called a Jew." (Romans ii. 17-24.)

SUBJECTS FOR MEDITATION.—1. "That thy days may be long in the land of the living." This promise, in its essence, concerns the nation. Every dutiful son will not be a centenarian; but a people that has not preserved the tie of filial duty and respect will not long be in possession of their national soil. (Léopold Monod. Unpublished letter.)

2. Comment on the following passage: "I deplore in any man the loss of the great enlightenment of the soul that is called religious faith. But I am happy, if in this misfortune he has been able to keep the religion of the home. There the human constantly borders on the divine. To strengthen the family, to respect it and purify it, to enrich it with grace, joy, goodness, truth, justice, is to build the City, to establish alliances with all wholesome sources and to put obstacles in the way of all evil enterprises." (Ch. Wagner.)

3. European nations will gain the highest blessing of Heaven on that day, when neglecting every secondary aim they make straight for the divine goal, that is, to stop crucifixion, the crucifixion of the man—God inherent in every man who is slain by the sword, slavery, ignorance or hunger. "Whatsoever thou doest to the least of these my brethren, thou doest it unto me," said our Lord. (Gratry.)

4. At the time of the editing of the Gospels, Vitellius visited the field of Bédriac which for forty days had been covered with the dead. He said: "The corpse of an enemy always smells good, and better still that of a hostile compatriot".

5. George Fox, who founded the sect of the Quakers in England in the seventeenth century, had been nicknamed as a boy by his fellows, George Truth. Hence

the rules that he imposed on himself later : the refusal to take the judicial oath or to conform to conventional politeness ; the rejection of a luxury in dress which creates artificial class differences. " This respect for truth is the mark of respect for man, victim of so many social lies and destined to become the living temple of the spirit." Cromwell, who had vainly attempted to make Fox one of his followers, exclaimed, " I see a race arising whom I shall be unable to win either by honours, emoluments or office ". In business the Quaker strove to follow his conscience. " Formerly he would have no dealings with any who had money interest in the slave trade. To-day he still follows the same rule towards those who grow rich in the manufacture of armaments." (R. Allier.) -

6. Industry may make an unjust profit by unloading certain expenses upon the general public. If, for instance, a factory puts in a cheap and defective furnace, the working expenses will diminish, but its chimneys will vomit soot into the atmosphere which belongs to everyone, and everyone will pay in laundry bills, in additional household labour, in sore throats, what the factory adds to its dividends. In the same way, if a factory disposes of its chemical waste in the river, it again throws upon the public a part of its working expenses, for men will fly the banks of the poisoned river and will seek less innocent and more costly amusements at dances, cinemas and public-houses. If the workman's wage is insufficient, it is the public who will be obliged to support him in old age. When Jacob induced the famished Esau to sell his birthright for a mess of pottage, he made him pay " the market price of the moment ", but he was guilty of a sordid action.

The embarrassment we experience in criticising the morality of extortionate profit does not honour those who taught us Christian morality. (Rauschenbusch.)

7. "Why kill me? why?" "Do you not live on the other side of the river? If you lived on this side I should be a murderer, but since you live on the other, I am a hero." (Pascal.)

8. The motto of a newspaper, *Le Relèvement Social*—"One morality for both sexes. One morality for the individual and the state."

9. From the moment that one obeys oneself, one obeys no longer. Obedience is left a blank in the modern programme of human life and social progress. To obey is the unalterable law of our moral nature, and it is necessary to repeat to this century, drunk with liberty, that the only liberty worthy the name is obedience in love. (Vinet.)

10. "Love thy neighbour" is the affirmation of society. "Love God" is the affirmation of the individual whose personality is established and strengthened by faith. This summary of the Law safeguards true socialism and true individualism. (W. M.)

CHAPTER V

SIN

I. INHERITED SIN.—Our physical origin is lost in the obscurity of the animal world ; in the depths of our being still mutter survivals of the brute. The soul of man is a knight struggling with a dragon. To be a man is to say “ Yea and Amen ” to the beating of our spiritual wings which strive towards the Sun. To sin is to deny humanity, to betray it, to hold communion with the beast hidden within us. Jesus treated certain men as “ serpents ”, “ foxes ”, “ wolves ” and “ swine ”.

In every sin there are two stages : first the birth of a natural and consequently innocent desire (innate instinct, bodily appetite, impulse of resentment, etc.) ; then the surrender to this desire in spite of conscience ; herein is the sin. It does not consist in having certain inclinations, but in allowing them to dominate over our superior nature. A man is not a sinner because he has strong passions, but because of the absence of the spirit which should put them in their proper place and set in order of precedence the elements of personality. In short, “ sin does not lie in appetites but in the abdication of the will which controls them.” (F. W. Robertson.)

II PERSONAL SIN.—But let us take care not to bind

sin indissolubly to matter, to the body ; for if it were wrought inevitably into our souls we should cease to be sinners because of losing our moral liberty and power of responsibility. On the contrary, sin has an active and positive side, the deliberate, premeditated consent to the lesser good, to temptation, to the fall, which culminates in the idolatry of oneself in a passionate, inextinguishable, greedy adoration of our ego (pride).

Through this concentration on ourselves, at the root of our being, we sin against the higher self (sensuality), against our fellows (egoism), against the Kingdom of God (impiety). We thus tend to fundamental *Unbelief*, which hinders the full revelation of the divine Fatherhood.

Sin has often been defined as a deliberate rebellion against God. Generally it is by a side path that we come into conflict with His will, by the perverse and frantic worship of ourselves. When our pleasures, profits and ambitions take the chief place in our heart, we breathe the very atmosphere of sin. The history of religion shows that a kind of obsession concerning our own salvation can cause unbrotherly selfishness where the spirit of Christ is lacking.

III. SOCIAL SIN.—The honest man, the religious man may be involved in chronic sin, since the moral and spiritual value of a personality is to be measured by its comprehension of God's plan for the salvation of the world and by the intensity of its consecration to the highest good of mankind. Sin is vaster, more encircling, more insidious than one imagines. It accumulates like a poisonous gas in certain institutions made up of ecclesiastics or laymen, soldiers or civilians, employers or the employed ; and all those who belong to these

classes or castes are poisoned by the prejudices, temptations and characteristic iniquities of the group.

There is then such a thing as *personal* sin, whereby we experience a burning sense of guilt which oppresses child, adult, poor and rich, the healthy and the sick. But there is also such a thing as *social* sin, a vast, concrete and massive reality which constitutes the kingdom of darkness. An awakened conscience feels little by little the weight of a collective unrighteousness in which all participate and to which all contribute.

IV. THE GRAVITY OF SIN.—Sin is never a purely intellectual *error* ; it is not always a *forbidden thing*. (Louis XIV. forbade the Bible to the Huguenots.) Without having committed a *misdemeanour* or a *crime*, a man is a sinner. But to deplore one's *escapades*, *defects* or *vices* is not the same as to possess a sense of sin. From the moral point of view a bad action is simply a " fault " ; from the religious point of view it is a sin. To attain conviction of sin a man must possess the inner light of the spirit.

To be conscious of one's sin is to feel with distress that one is out of harmony with the principle of one's being, with the will which guides the world, with the fundamental laws of the moral universe. " Sin is the breaking of the law." (St. John.)

Egoism is the power of separation and of isolation which prevents on the one side the manifestation of God on earth ; on the other side the establishment of normal humanity. Egoism, therefore, is the double and formidable barrier to the consummation of creation and to the consummation of redemption. Sin is the *obstacle* to the establishment of the Kingdom of God.

V. THE ORIGIN OF SIN.—The higher the ideal, the more the sense of sin asserts itself. It is bound up with the misuse of the will, but also with the development of conscience. The story of the Fall in the Garden of Eden, treated as a parable, allows several interpretations. It is possible to see in it a picture of the manner in which each child arrives at experience of good and evil; he loves his first innocence; but by the exercise of his moral freedom he acquires the consciousness of his responsibility. This is what distinguishes him from the animal. "The greatness of man is truly great in so far as he knows himself to be miserable." (Pascal.)

VI. EVIL.—The problem of evil (physical defect, suffering and death, previous to the appearance of man), is vaster than the problem of sin. It is, for the time being, insoluble because the world is far from the consummation of its development. The hidden thought which rules evolution will be revealed with the establishment of the Kingdom of God.

In a certain sense the "problem" of evil is non-existent; Evil is a *fact*. It becomes a *problem* when we attribute the world with its imperfections to a Creator who fashioned it in all its parts as a watch-maker constructs a watch. It is rather the *problem of good* which exists. How is it that, in spite of everything, goodness declares itself more powerfully than evil in this world (seeing that the world continues)? How does this come about if not through the power of love, light and redemption, which—on a higher plane—shows itself in reason and conscience; which in the course of history became incarnate in the Christ and will reach its consummation in the "Kingdom of God".

READINGS.

1. *Sin confessed*. "I said I will confess!" (Psalm xxxii.)
2. *The Universal Experience of Sin*. "For that which I do I allow not . . ." (Romans vii. 15-25.)
3. *The Pharisee and the Publican*. "And he spake this parable." (Luke xviii. 9-14.)

SUBJECTS FOR MEDITATION.—1. Sin makes for unbelief in God, selfishness for unbelief in men; it is the great cause of isolation.

2. In order to act upon human societies sin affects institutions; bad institutions, the product of perverted wills, bring the present under the unhealthy influence of the past, in such a way that man approves the evil even before he has begun to do it. (Fallot.)

3. I blame equally those who praise man, those who blame him and those who amuse him. I can approve only those who seek with tears.

4. If man exalts himself, I humble him; if he abases himself, I exalt him; and I go on contradicting him until he understands that he is an incomprehensible monster. (Pascal.)

5. Although he was a freethinker, Emile Littré, when on his death-bed and listening to the Lord's Prayer, stopped at the words, "Forgive us . . ." and exclaimed, "Ah, our sins, yes, our sins!" He said to the Abbé Huvelin, "The memory of my sins is like a stake piercing my heart". The Abbé to whom he unbosomed himself completely, declares that this positivist doctor was "pure as a child". (Cf. P. H. Loyson: "The Truth about Littré's Death", *Grande Revue*, August 10, 1910.)

6. Until now you have seen your sin by your own light ; ask God that you may see it by His light. Ask Him to make you understand and feel how His holiness condemns sin, and because you love it, how He condemns you yourself in so far as you live in connivance and secret sympathy with sin. When God shall grant you this grace, this terrible grace, this mortal grace, that is to say, when you shall feel the guilt of sin, your guilt before God the kind of curse that rests upon your life through the holy love of God, then you will be very near your goal. You will understand and feel that you have *nothing* to offer to God, not even yourself. Then also as you perceive yourself lost, the Saviour Jesus Christ will be revealed to you. (G. Frommel.)

7. I put side by side the testimony of the individual conscience to-day and that of the greatest Christians throughout the centuries. The religious and moral content of this testimony may be reduced to these three points which I lay down as affirmations of the first importance. (1) The sin which I acknowledge is the act of my will alone ; without the will there is no sin. (2) This sin, while the will gives it reality, is due none the less to a nature or character pre-determined by the organic structure of our being or the outcome of heredity. (3) The third predicate of my conscience is more amazing but not less convincing ; this inevitableness of sin, far from lessening or removing my responsibility, augments it still further. I convict myself all the more sorrowfully of evil-doing, passing sentence both upon the deed and the doer. There is doubtless at least an apparent contradiction in this twofold consciousness of responsibility and inevitableness ; but even should you never be able to resolve the contra-

diction, do not suppress your consciousness of it ; for it is this alone that insures the seriousness of the moral life, makes repentance possible and the rebirth of the soul a necessity according to the teaching of Jesus Christ. Every Sunday we confess publicly that we are born in corruption, are incapable of doing good and that there is no health in us, and yet we add immediately after that " we do earnestly repent and are heartily sorry for these our misdoings ". This contradiction which shocks commonplace morality is in reality the principle and the source of the highest morality, and in consequence, far from compromising the mysterious and inviolable holiness of God, rather glorifies it (Aug. Sabatier.)

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CHAPTER VI

THE RELIGIOUS SENSE

I. RELIGION.—It has been defined as follows : “ The ideas, emotions and actions of the individual in so far as he considers himself to be in relation with a power which appears to him to be divine. The religious man discerns within him something greater than himself.” In the chapter upon conscience we have thus characterised man : “ A being committed to duty”. Now the higher piety is seen to have its foundations in a pre-existing morality. Religion extends, intensifies and crowns morality. It enables morality to transcend its own level, through love, sacrifice, adoration, and through apprehension of the invisible and the beyond by means of faith and prayer.

II. ITS UNIVERSALITY.—In the eighteenth century it was taught “ that religion was an invention of priests”. In the nineteenth it was supposed to be a survival of prehistoric magic ; but the magic which claims to dictate to the gods is the antithesis of the religion which invokes divine assistance. To-day the religious manifestations of the most primitive tribes (taboo, self-mutilation, painful initiation, etc.) draw the attention of thinkers. We are filled with respect and pity for the human soul which is not merely stupid or

wicked, but which seems also to be seized with an enigmatic madness, with a folly of the imagination which is related to art and to mysticism: man is a "religious animal".

III. THE JUSTIFICATION OF THE RELIGIOUS SENSE.—The attempt to extirpate a universal sense is an attack upon human nature. A freethinker of to-day has said: "We may safely conjecture that the religious sense has before it a future larger than its past has been". And a professor who has broken with his Church declares: "Faith remains the great moral resource of humankind. The power of faith is the mystery of humanity, man will never again succeed in being a placid animal; the only path of salvation for him is an ascending life."

If, however, the religious sense is legitimate it is on condition that it is not identified with the organised religions it explains or inspires. They remain imperfect or are on the way to decay; further, this religious instinct overflows every ecclesiastical limitation. (Historical religions may be reproached for their intolerant teaching, their superstitious credulity, their social conservatism, their persecuting fanaticism.) Jesus was of the laity and perished a victim of Jewish clericalism. Not only did He not propose to found a religion, but He systematically reformed Jewish piety as regards the inner life and the activity of brotherhood.

IV. ITS SCIENTIFIC NATURE.—The religious sense is a reality to be recorded as an accepted fact. As to the notorious conflict between science and religion, it springs from a misunderstanding, for science and religion operate in different spheres: the first of measurable quantity, and the second of imponderable

quality where certainty is moral. The man of science binds effects to causes and answers the question "How?" The believer refers the causes themselves to the final end and answers the question "Why?"

V. ITS MORAL VALUE.—The religious sense is sometimes accused of being tinged with egoism; the believer would do good in the hope of heaven and abstains from evil for fear of hell. But many Christians sacrifice themselves without other ambition than that of resembling their Master, with no other terror than that of falling short of the Gospel. Besides, a morality deprived of all sanction does not exist; even if it is proposed to do right simply for right's sake, how is one to recognise the good action if not by the interior satisfaction we experience, by the approbation it awakens around us, by the useful result it produces?

VI. ITS SPIRITUAL VALUE.—The religious sense is the intuitive and invincible assurance which liberates our personality from the bondage of things and circumstances, from the letter and from institutions, from nature and from death; which legitimates in us the life of the soul and justifies the life of the spirit; which in fact saves this infinite universe which we carry in our conscience and in that faculty where our *judgements of value* develop: "This is true!" "This is beautiful!" "This is good!" "The spirit himself beareth witness with our spirit that we are the children of God."

VII. ITS CLASSIC EXPRESSION.—The religious sense has invested itself with final and classic form in certain psalms and passages from the prophets, in the Beatitudes and parables of the gospels, in the hymn to Love (Corinthians xiii.), the hymn to Hope (Romans viii.), the hymn to Faith (Hebrews xi.). The supreme

expression of the religious instinct shines forth in the following passages : " He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God." (Micah vi. 8.) " Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 27.) " No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." (John iv. 12.) " Father, into thy hands I commend my spirit." (Jesus in Gethsemane and on Calvary.)

READINGS.

1. *The Fear of God.* " Surely there is a vein for the silver." (Job xxviii.)
2. *The Sovereign Good.* " Preserve me, O God." (Psalm xvi.)
3. *The Lord God.* " Lord, thou hast been our dwelling-place." (Psalm xc.)

SUBJECTS FOR MEDITATION.—1. We are in the end absolutely dependent on the universe ; and into sacrifices and surrenders of some sort, deliberately looked at and accepted, we are drawn and pressed as into our only permanent positions of repose. Now, in those states of mind which fall short of religion, the surrender is submitted to as an imposition of necessity. In the religious life, on the contrary, surrender and sacrifice are positively espoused. If religion be the only agency that can accomplish the result, its vital importance as a human faculty stands vindicated beyond dispute. From the merely biological point of view, this is a con-

clusion to which we shall inevitably be led. (William James.)

2. In the natural sciences and industrial arts it never occurs to anyone to try to refute opinions by showing up their author's neurotic constitution. Opinions here are invariably tested by logic and by experiment. It should be no otherwise with religious opinions. . . . Immediate luminousness, in short, philosophical reasonableness and moral helpfulness, are the only available criteria. (William James.)

3. Religion has united and divided men, it has made and unmade empires, it has brought about the most desperate wars, it has opposed to an all-powerful materialism the insurmountable obstacle of the spirit. It has caused in the inner world of the individual, contests as dramatic as wars between nations. It has confronted and tamed nature, it has made man happy in misery, wretched in prosperity. Whence comes this strange sovereignty, if not from faith stronger than knowledge, the conviction that God with us is more effectual than all human help, love stronger than all arguments. (E. Boutroux.)

4. A world in which personality is dominant, where one may err and fail and where there is variety and harmony is, for the religious man, better, more beautiful, more analogous to divine perfection, than a world governed by the mechanical application of an immutable formula. The only way in which the finite can imitate the infinite is to diversify itself infinitely. That is why the religious man chiefly appreciates points of difference rather than points of resemblance to himself in other men. He does not only tolerate these differences, to his eyes they are part of the universal harmony, they are

the being of other men ; and they are consequently the condition for the development of his own personality. (E. Boutroux.)

5. J. J. Gourd has constituted four " dialectics " : *Science*, *ethics*, *æsthetics* and *society*. Science co-ordinates phenomena, but discards an irreconcilable element, the *supernatural*. Ethics co-ordinates the aims of the will, but discards an irreconcilable element, *sacrifice*. Æsthetics co-ordinates the causes of artistic pleasure, but discards, in the search for beauty, an irreconcilable element, the *sublime*. Society co-ordinates the plurality of the " me ", but eliminates the irreconcilable element, *genius*. These four " dialectics " pursue the extensive enrichment of the spirit. But a fifth dialectic takes possession of the irreconcilable elements ; it pursues intensive growth and the reign of the spirit. This dialectic is religion. (L. Trial.)

6. What is there in the beyond ? The human spirit impelled by an invincible force will never cease to ask, What is there beyond this life ? Is it willing to cease to be in either time or space ? As the point of cessation is but of finite magnitude and only larger than all preceding magnitudes, no sooner has the spirit begun to envisage it than the implacable question perpetually returns. No power can stifle the cry of its curiosity. It is useless to answer : Beyond are spaces, times, magnitudes without limit. No one understands such words. He who proclaims the infinite,—and no one can escape this thought—embraces in this affirmation more of the supernatural than exists in all the miracles of all religions ; for the idea of the infinite has this double characteristic : it imposes itself, it remains incomprehensible. When this idea takes possession of

the understanding a man can only prostrate himself before it. Yet at that moment of agonising thought, he must cry for compassion on his reason. All the springs of intellectual life threaten to give way ; he feels himself almost in the grip of the sublime madness of Pascal. Because of this idea of the infinite the supernatural is in the depth of every heart. . . . So long as the mystery of the infinite weighs upon human thought, so long shall temples be raised to its worship whether the God be called Brahma, Allah, Jehovah or Jesus. And upon the pavement of these temples, you will see men, kneeling, prostrate, lost in thought of the infinite. Happy is he who carries within himself a god, an ideal of beauty, and obeys it ; the ideal of art, of science, of country, of the virtues of the gospel ! Here are the living sources of great thoughts and of great actions. All are lit up by reflections of the infinite. (Louis Pasteur.)

7. The religious instinct, left to itself, is not spiritual. By nature it is idolatrous and violent, the enemy of science, obsessed with the idea of carnal authority, of relics and magic. More than any other energy of the soul the religious instinct requires to be enlightened, purified, evangelised. (E. Roberty.)

APPENDIX

Some famous religions have disappeared : that of the Egyptians (mummies, the sphinx, pyramids, etc.) ; of the Babylonians (magic, astrology, winged bulls, etc.), of the Greeks (mythology, mysteries of regeneration, cults of Cybele and of Mithras, etc.), of the Romans (pontiffs, omens, worship of Cæsar, etc.).

In Africa and in Oceania is generally to be found the savage adoration of objects, or *fetichism* ; the brutish

worship of the gods represented by their images, or *idolatry* ; the timorous worship of spirits, or *animism*. Three great pagan religions are supreme in Asia : Hinduism, Buddhism, Confucianism. Two monotheistic religions, Judaism and Mohammedanism show powerful vitality. In Persia the religion of Zoroaster explains the state of the world by the conflict between two divinities, the one beneficent, the other working evil.

The gentle melancholy face of Buddha remains profoundly sympathetic. But this preacher of compassion propagated a doctrine of despair : " Suffering springs from existence ; existence springs from desire : desire must be slain in order to escape existence, which is suffering ". According to Buddha there is nothing eternal in the universe save a circle perpetually turning upon itself (cause and effect) according to a law of absolute determinism. It is because of this that the symbols of Buddhism are the wheel and the circular lotus flower.

We are to respect the good, the true and the moral wherever they are found. The spirit of God " bloweth where it will " and where it can. It follows, so to say, the line of least resistance in humanity. The painful aspirations of man and even certain of his errors bear pathetic testimony to the spirit.

CHAPTER VII

THE RELIGIONS OF THE OLD TESTAMENT

I. JUDAISM

I. THE BIBLE.—To express the religious instinct we have borrowed passages from the Bible (word of Greek origin meaning “book”). The Bible is in fact a double collection of writings. The first, the Old Testament, took about eight centuries for its completion; it was definitely closed by the Synagogue in the year 90 of our era. The other, the New Testament was only determined towards the end of the fourth century by two councils. In these united collections the Christian Church possesses the portable library of her sacred books.

II. PRIESTS AND SCRIBES.—This great literature throws into the light, upon a background of idolatry and prehistoric superstition, at least three great religious currents: the tradition of the priests and scribes, that of the prophets and that of the apostles.

In the Old Testament the writings inspired by the clerical mind and those inspired by the moral and social idealism of seers have often been mingled by some later editor. We are able, however, to reconstitute the chief characteristics of both tendencies. Prophetic religion places the accent on Life, priestly religion on ritual. This last was incarnate in the “priest” who offered

The Religions of the Old Testament 47

liturgical sacrifices; and later, when the exiled Jews returned from Babylon, in the "scribe", the doctor of the law, the interpreter of the sacred text.

III. THE CONFLICT BETWEEN CAIAPHAS AND JESUS.—The Prophets had protested against a formalist clericalism, and against bloody sacrifices which had their origin in the oldest usages of antique paganism. But their ideal seemed in abeyance when the scribes dominated Jewish piety, which was strictly regulated by them. It was in Jesus that the Prophets ultimately regained their position of influence. It is certain that the Christ perished through the coalition of the Sadducees (the clergy of that date) and the Pharisees (scribes and rabbis). But from the height of the Cross the Gospel swept down upon the world to transform it.

IV. THE SYNAGOGUE.—If the Christian Church, once it was Catholicised and Romanised, seemed to return to the idea of the *priesthood* (the Pope) and of the *sacrifices* (the mass), Judaism itself, after the destruction of Jerusalem in the year A.D. 70, concentrated its religious life in the synagogue.

The synagogue, or assembly (the same word as church), was the most original and fruitful creation of the scattered Jewish people even before the national catastrophe. "The Sabbath", the day of spiritual nourishment; the homely preaching, origin of pastoral ministry; the church, source of consolation, of direction and of Life; the confessional school with its strong, readily imparted culture: in a word "the religious fellowship" for the moral betterment and happiness of its members, therein we have the gift *par excellence* that Judaism has made to the world.

V. THE VITALITY OF JUDAISM.—Crushed by the

great Eastern Empires, vassals of the Kings of Egypt and Syria (the anti-Semitism of Antiochus, wars of the Maccabees), politically annihilated by the Romans, hated by the Mahommedans, persecuted by the Church (the expulsion from Spain, massacres by the Crusaders, the traditional beating on Friday, the insulting costume, etc.), without a native land even into the twentieth century, and too often deprived of common rights in the countries where they have been dispersed—the Jews have not disappeared like the people of Nineveh or the Phoenicians. Scattered over the globe to the number of twelve to thirteen millions, they manifest an unheard-of vitality. After the war of 1914-1918, the Zionists have obtained by treaty the official recognition of their legitimate national ambitions in Palestine.

VI. CONCLUSION.—Israel has given to humankind the Bible, the Christ, the framework of the primitive Church and the germ of Christian worship, and lastly, the vision of the Kingdom of God to be established upon earth. Yet its religious mission is not fully accomplished. For when the Jews shall have welcomed the Messiah of God in the person of Jesus of Nazareth, then, spiritual awakening and social reform will become simultaneously possible throughout the world ; and this end will be reached, thanks to a Gospel interpreted at last in the atmosphere of the Hebrew prophets.

READINGS.

1. *Ezekiel the Priest*. " And the chambers and entries thereof . . ." (Ezekiel xl. 38-46.)
2. *Ezra the Scribe*. " Now when Ezra had prayed . . ." (Ezra x. 1-11.)

The Religions of the Old Testament 49

SUBJECTS FOR MEDITATION.—1. Letters have been discovered written to the King of Egypt about 1400 B.C. by Syrian and Palestinian vassals which indicate the penetration of *Habiri* into the country. This name is no other than *Ibri* which we translate by *Hebrews*. We therefore possess contemporary documents alluding to the settlement of Jews in Palestine. It seems that the name Habiri was given to a stream of nomad tribes who attempted to escape from their deserts. (A. Lods.) This information is perhaps of a kind to modify the tradition of a bloody conquest of Canaan by an elect people.

2. Do you care to know the real names of the Greeks and Trojans who died under the ramparts of Troy? Do you not feel that the poetry has become more profoundly true than the forgotten reality, and that the immortal types created by the genius of a Homer reveal Hellas to us better than any biographies of the chiefs of the half-savage brigands who once burned Priam's city? Why should it not be the same in the matter of religion? Why should not the spirit of Almighty God use the living language of poetry for our instruction? I am ignorant of the actual history of Jacob, but does this strange figure of the Patriarch, that one might aptly call the Hebrew Ulysses, represent less truly, on that account, the eternal type of his race? Is Moses, veiled though he is to us, a less-imposing type as leader of men and as lawgiver charged with a divine mission? (Aug. Sabatier.)

3. A free creature is one who makes himself, or, if he has been deformed by evil, remakes himself. God, in order to save man, must put him in a position to save himself. That He may not compromise the

hesitating liberty of man, God loves to hide Himself. The law of human intermediaries is one of the chief laws in the Kingdom of God. It matters little that the men whom God uses are scarcely less gross than others ; God only asks of them that integrity of heart which makes man receptive to inspirations from above. . . . God does not only humble Himself to save men, but He humbles Himself also by choosing such coarse instruments that He can only use them with great difficulty and at the cost of cruel errors. Herein is the greatest proof of the respect with which God has treated man. If it pleased God to create us for liberty, He condemned Himself at the same time to limitations to His omnipotence. (T. Fallot.)

4. The effort of Jesus, in educating His disciples, was to create in them a religious and moral consciousness identical with His own, and thus enable them to have the same discernment, to pursue the same method of differentiation in the interpretation of the Old Testament between the eternal and the perishable. Jesus did not achieve this by didactic methods. He presented the principle and applied it to particular cases, *e.g.* the Sabbath, fasting, food, not to stop reform but to introduce it, to show its spirit and open up a way to it. The Church, willing or unwilling, must walk in the path that He has opened and break with the letter of the Old Testament under pain of being unfaithful to the spirit of the New. (Aug. Sabatier.)

5. It is possible that the realisation of the moral being, of the moral personality, which is the highest issue of the universe, could not be consummated save in and by evolution. To attain his full value, it seems that the moral being must collaborate largely in the

building up of himself. The future moral being through struggle and effort had to develop the potentialities that he held from his origin and to transform them into active powers, into distinctive and superior faculties. These were the necessary labours for the attainment of self-government and personality, the promised land of evolution ; and these labours could only be effectual if carried out by the conqueror himself, that is to say, by the created world. There are intellectual conquests and, especially, moral ones, such as in experience (which, of course, forms part of these conquests); they could only belong to whomsoever has borne the weight of the struggle, has suffered the inevitable sacrifices and has reddened the field of battle with his blood. (Armand Sabatier, Dean of the Faculty of Science, Montpellier.)

CHAPTER VIII

THE RELIGIONS OF THE OLD TESTAMENT

I. THE RELIGION OF THE PROPHETS.—Between the ninth and the sixth century B.C. there arose in Palestine men who dominate the moral history of mankind ; far from belonging to the past they march upon the roads of the future in advance of our civilisation. The most powerful personalities among these giants are Elijah, Amos, Isaiah, Jeremiah and lastly the anonymous writer to whom we owe the second part of the book which bears the name of Isaiah. When one considers that Amos and Isaiah lived about 250 years before Socrates and Plato one can better appreciate the unique greatness of the Prophets. “Greece despised the humble and discerned no necessity for a just God. Glory to the Hebrew genius which desired and demanded the end of evil with unparalleled force, and saw rising above the horizon, in the midst of the appalling shadows of the Assyrian world, this sun of justice which alone is able to cause wars to cease among men.” (Renan.)

The glory of the Prophets is “to have established an indissoluble union between the divine and the human conscience”. But fidelity to their mission drew them into a drama of the inward life which set them in conflict with their fellow-citizens. Ardently patriotic as

they were and persuaded that Israel was the chosen people, they were nevertheless obliged to oppose their own nation, to condemn its idolatry and crimes and to foretell divine chastisement. Jeremiah has come down to us as the type of the suffering ambassadors of the Almighty, treading upon their own hearts in order to obey their conscience. Humanity will always bless them for this ; for they have thus bound into a single sheaf the spiritual and moral energies which must rule the world.

The three master ideas bequeathed by the Prophets to the Gospel assert themselves in three spheres : society, worship, the nation.

II. NONCONFORMIST PIETY.—The Prophets teach that God exacts a righteous society. They are absorbed in bringing about the victory of the divine ideal, whether in the realm of *politics* (Isaiah, adviser of King Hezekiah ; Jeremiah, censor of King Zedekiah), or in society (the denunciation of drunkenness, of debauchery, of oppression of labourers, of land-grabbing, of militarism).

“ Woe unto him that makes his neighbour drunk.” (Hab. ii. 15.) “ Woe to the men who add house to house, who join one field to another, till there is room for none but them in all the land. Woe unto them that are mighty to drink wine . . . which justify the wicked for reward.” (Isaiah v.) “ . . . Lolling upon their ivory divans they croon to the music of the lute, they lap wine by the bowlful, and use for ointment the best of the oil, with never a single thought for the bleeding wounds of the nation. So now they must head the exiles, that dissolute crew shall disappear.” (Amos vi.)

III. THE ANTI-SACERDOTAL PRAYERS.—Religious

ceremonies are useless without the conversion of the will to the Holy One of Israel—wherefore neither the religious authority (Amos against the priest Amaziah), nor, with greater reason, must the civil authority (Samuel against Saul, Nathan and Gad against David, Ahijah against Jeroboam, Elijah against Ahab), raise their claims above the moral consciousness.

“When ye make many prayers, I will not hear. Your hands are full of blood.” (Isaiah i.) “Your sacred festivals I hate them. No more of your hymns for me. No. Let justice well up like fresh water. Let honesty roll in full tide.” (Amos v.)

IV. UNIVERSALIST MESSIANISM.—When we think of the dangers and sufferings which were associated with the mere names of Egypt and Assyria in the soul of Israel, this little people crushed between the two military powers, we are astounded at the sublime prediction of Isaiah: “In that day Egyptians and Assyrians alike will worship the Eternal. He will bless them in these words: Blessed be my people Egypt, Assyria whom I have made and Israel my own possession.” And Amos declares: “What are you more than Ethiopians (negroes), O Israelites? says the Eternal. I brought you up, Israel, from Egypt, yes, and Philistines from Crete.

“Nations shall stream to the Eternal’s Hill and many a people shall exclaim, Come let us go to the Eternal’s Hill, to the house of Jacob’s God, for instruction comes from Zion, and the Eternal will decide the disputes of many races and arbitrate between strong foreign powers till swords are beaten into ploughshares and no nation draws the sword against another. No longer shall men learn to fight.”

Later, this universalist ideal was presented under another form in a piece of fiction, a parable connected with the name of an ancient prophet, wherein the apostolic mission of Israel is symbolised by a messenger of God to the Ninevites : the book of Jonah is aimed against the intolerance of a nationalist Judaism ; the spirit animating these few pages anticipates that of the Gospel.

V. THE MESSIAH.—But the elect nation, servant of an overwhelming ideal, against which all the enemy governments raged like beasts of prey,¹ the elect people, servant of the Eternal, will certainly suffer as a man of sorrows, will bear the weaknesses and sins of others, and the blows that fell to him have brought us healing. (Isaiah liii.)

The Church is right in hailing the perfect realisation of this ideal in the person of Jesus the Messiah, to whom, in spite of all, the future belongs. “ I have endowed him with my spirit, he will judge the poor with righteousness and by the breath of his lips he will destroy the wicked. But he shall not crush a broken reed, nor quench a wick that dimly burns. He shall not be broken nor grow dim till he has settled true religion upon earth.” (Isaiah xlii.)

VI. THE EXPECTATION.—Such is the culminating point of human expectation before the Christian era. Prehistoric man had already shown himself upon the earth as a mysterious animal, never satisfied and forever travailing in a divine discontent. He has been described as the animal who constantly outstrips himself ; for when encircled by wolves, instead of defending himself

¹ In the book of Daniel the pagan states are symbolised by wild beasts.

at arm's length with a club, he had the idea of casting a flaming faggot in their midst. But man is also the being who perpetually seeks further. Little by little he has discovered the configuration of the five continents, he has staked out with frozen explorers the icy path to the poles, he has discovered how to analyse the chemical substance of stars in the firmament and to weigh them, he endeavours to communicate with the dead; and from all time, by the power of prayer, he has proclaimed himself conqueror over fate in every sphere.

Primitive man had already shown the heroic impulse to this perpetual "Forward!" this perpetual Excelsior! which is so well symbolised by the journeyings of the Israelites across the desert to the promised land; which the prophets set before the whole of humanity, whom they sought to draw onward by the fiery signals they kindled upon the road into the future. The Jewish people demanded of the future with feverish ardour the prompt appearance of the Messiah, the Consoler. Every Israelite, man, woman and child, had to recite three times a day (morning, noon and evening): "Oh Lord, make the stem of David to bud and revive again his glory by thine aid!" And how many Jewish mothers, at the birth of a son, gazed reverently upon the new-born child in the solemn hope that he might prove to be the Messiah.

It was in such an atmosphere that Jesus opened His eyes to the light of our sun. Was He, or was He not, the Messiah, the Christ?

READINGS.

1. *Elijah at Horeb.* "And Ahab told Jezebel all that Elijah had done." (1 Kings xix.)

The Religions of the Old Testament 57

2. *The Vocation of Isaiah.* "In the year that King Uzziah died." (Isaiah vi.)
3. *Jeremiah persecuted.* "And King Zedekiah the son of Josiah reigned." (Jeremiah xxxvii.)

SUBJECTS FOR MEDITATION.—1. It is rightly said that the social ideal of the Prophets pre-supposed a strong religious life. But it is equally true that such a religious life could only develop in a nation where a great social ideal was cultivated. (Rauschenbusch.)

2. The Prophets were encouraged in their preoccupation with earthly justice by the fact that they did not dream of a hereafter. Must we conclude that faith in a future life has more or less paralysed in the Church the immediate acts of social redress?

3. "In turning back to the Prophets humanity is not found to be twenty-six centuries in advance." (Darmesteter.)

4. Judaism, since the Prophets, consists of two great dogmas: Divine unity and the Messianic hope, that is to say, the unity in the world and the triumph of justice in humanity upon earth. That is why Judaism can never enter the lists either with science or with social progress. (Darmesteter.)

5. In our own day certain Jews have recognised Jesus as the Messiah and have been baptized, but without joining Churches. They have tried to form communities of Jewish Christians. From the point of view of dogma what would become of a Christianity thus reinvigorated at its source, Biblical and not ecclesiastical, and which would ignore the work of the great Councils?

6. When the Prophets cease to speak, the righteous begin to sing. The righteous whose joys and sorrows

are uttered in the Psalms are heirs, or at least the disciples, of the Prophets of older days. Little groups of believers, "les doux et les débonnaires", await the consolation of Israel and later on will surround the cradle of the divine child. The psalms are the current coinage of prophecy. They bring it within reach of all men. In reading the Prophets it may well be asked whether an isolated man counts with them. The Psalms individualise piety. God as He is revealed to us in the Psalter is at once more human and more intimate than the God of the Prophets, consequently more complete. Certain of the Psalms give such a high idea of the God who pardons and who delivers that they seem to have been composed on the threshold of the Gospel. (T. Fallot.)

7. Where are the gods of the Semite peoples? Where are Marduk of Babylon, and Asshur before whom the people trembled, and Ishtar the great goddess? Where is Râ the sun god of the Egyptians who drew after him the souls of the just in his triumphant march from darkness into light, and Osiris, the gentle, the great Osiris who blessed the earth and the hereafter with fruitfulness and happiness? Where is Mel Karth, god of the Phœnicians? Where is Baal worshipped? The profound reason of the superiority of the West, and that which sufficed to sustain the work of civilisation, is the belief in the future, the faith in an adaptation of the world to the demands of a higher life, the faith in the power of the living God. Chinese civilisation beholds its ideal in the past. According to Hindu thought life moves in a circle; properly speaking, there is no history. The West has received from the prophets the word of command, Forward! The world idea of the meaning of history did not arise in a victorious

nation ; it appeared in the two prophetic religions of antiquity : that of Zoroaster and that of the Jews. The prophets have passed on this audacious conception of the decisive rôle of God in history to the Jewish and Christian Apocalypse, of which we have retained two documents of capital importance in our Bible : the book of Daniel and the book of the Revelation. In these books the vision of the future takes on fantastic raiment, but it is a vision which gave men the strength to hope against all hope. In our own day hope appears in two new guises : faith in evolution, and faith in Socialism. The Chinese and Hindu solutions are simpler : the Western solution is more complex : a will of living and redeeming love, the foundation of life—the value of the human soul,—universal brotherhood,—the kingdom of love and justice, the goal of history,—so many spiritual realities of infinite capacity. The superiority of the West rests above all on historical facts which it interprets, of which it makes use for the organisation of its thought and life ; the Prophets, the Christ and the religious experiences which continue those of the Prophets and the Christ. (Soderblöm.)

PART II

MAN REVEALED TO HIMSELF BY THE SON OF MAN

Blessed are the poor in spirit : for their's is the Kingdom of Heaven.

Blessed are they that mourn : for they shall be comforted.

Blessed are the meek : for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness : for they shall be filled.

Blessed are the merciful : for they shall obtain mercy.

Blessed are the pure in heart : for they shall see God.

Blessed are the peacemakers : for they shall be called the sons of God.

Blessed are they that have been persecuted for righteousness' sake : for their's is the Kingdom of Heaven.

The Beatitudes fill two great gaps in the message of the Prophets : they are addressed to the individual soul, they open up the future.

CHAPTER IX

THE CHARACTER OF THE MESSIAH

I. THE GOSPELS.—In order to discover whether Jesus was the Christ we must consider his portrait in the New Testament. The three first Gospels resemble each other so much that they have been named parallel or synoptic Gospels. The earliest is probably that by Mark, who is supposed to have benefited by the personal recollections of the Apostle Peter. The Gospel of St. Matthew combines the stories of the second Gospel

with groups of discourses borrowed from a "collection of teachings" of Jesus. The third evangelist, Luke, possessed, further, a special collection of parables and anecdotes. These three Gospels appear to have been composed about the year 70.

The fourth, put together later, unlike the others, has not the appearance of a missionary preaching manual. It is less a book of history than the meditation of a Christian thinker on the revelation of God in the person of the "only Son, the Word made flesh". This religious document is the treasure of the universal Church.

Such are the sources from which we shall draw in order to know Jesus. We possess no autobiography, no legal report of which each page would be officially vouched for, but rather a succession of pictures, a series of portraits whence emanates a spirit, from which shines forth a soul.

II. THE CHARACTER OF JESUS.—The contemplation of this Soul is the first duty of everyone who aspires to be a Christian. Salvation is inseparable from this contemplation. By the very act of dwelling intently upon Him who draws us, subjugates us, transfigures us, we are transformed into His image. Humanity is for ever lost if His character cannot be reproduced in His imitators; if it is only a portrait that we admire, not an example that we follow, a model which imposes itself on us, a spirit which incarnates itself in us. Be it remembered, to imitate is not to copy.

We become absurd if we attempt to describe Christ by a particular epithet (strong, devoted, meek), for He united in Himself the most markedly contrasted graces. He soars above current classifications. He is the man *par excellence*, the "Son of Man", whom every human

being may always take unhesitatingly for guide.
 "What would Jesus do in my place?"

III. SOME HARMONIES IN THE UNIQUE SOUL.—
 The loadstone of individuals, the inspirer of crowds, predestined to command, yet He shares the common life of men and smiles upon children in the family circle. This master of silence with His severe reserve concerning the origin of evil or the conditions of future existence is yet the genius of encouragement, the Prince of Hope. The robust intelligence of the moral teacher and of the sage exhales from the simple beauty of the parables, yet the paradoxes of the reformer and the revolutionary flame in His retorts, in His invective and in His arguments. He is the man of duty and conscience, inflexibly just, yet we hear Him sounding the great bells of the joyous Beatitudes. This unwearying worker, this giant of action was at the same time the most retiring of contemplatives, consecrating nights to prayer. Equally with Buddha, Jesus vibrates with pity; but He differs from the despairing Hindu in that He takes the offensive against suffering. And above all He combats and curses the sin behind suffering; it is a higher tenderness which compels a real Saviour to probe the wound of humanity to its depth. . . . Jesus thus fixes His gaze upon each soul with such intensity that He would seem to deem it the only soul in the world; but He presents this aim to His followers upon earth—the active service of the Kingdom of God; and individual Christianity expands into social Christianity.

Lastly, although He breathes the eternal ether to such a point that the very name of Jesus evokes the idea of God, just as the word "day" evokes the idea of the sun, yet the life of Jesus is absolutely of the laity,

without dependence upon the priesthood ; above Religion He places Life.

IV. THE HOLINESS OF JESUS.—The appearance of this personality, radiant in its solitary majesty, provoked exasperation in some and adoration in others : “ He is possessed of a devil, He is mad, why hear ye Him ? ” “ Depart from me, O Lord, for I am a sinful man.” The “ holiness ” of Jesus betokens above everything His utter consecration to the divine task which was revealed to Him by the spirit of God in proportion to His spiritual development. The purest among men have always confessed a sense of stain ; Jesus is the exception to this rule without exception. To every man He said “ Repent ”. Yet He Himself never took the attitude of guilt before the Holy God.

We should refuse to hail as Saviour one of whom we were unable to cry, “ The latchet of whose shoe I am unworthy to unloose ”. What Christ really brought to the world is not a hitherto unpublished teaching, but a new fact, His own personality : “ I ” ! There is the mysterious message. He is at once revealer and redeemer.

READINGS.

1. *Jesus Compassionate.* The woman who was a sinner, pardoned. (Luke vii. 34-50.) Zacchæus. (Luke xix. 1-10.) The good Samaritan. (Luke x. 25-37.)
2. *Jesus the Judge.* The money-changers driven out. (Mark xi. 15-18.) The Pharisees condemned. (Matthew xxiii. 23-28.)
3. *Jesus at Prayer.* “ I thank thee, O Father.” (Mark xi. 25-27.) “ Glorify thy son.” (John xvii. 1-5, 20-26.)

The Character of the Messiah 65

SUBJECTS FOR MEDITATION. — 1. He has not brought any new thing into the world, He has not reigned, but He has been humble, patient, holy, holy to God, terrible to demons, sinless. Oh, with what majesty and prodigious magnificence did he come to those eyes of the heart capable of discerning goodness. (Pascal.)

2. Do not let us put Christianity in the place of Jesus Christ. . . . The most sublime and necessary speculations on Jesus Christ are desiccating and deadening. He is so often named, but His name is taken in vain. Would you think to good purpose of your Saviour, contemplate your Saviour. (Vinet.)

3. The intelligent study of the Bible converges towards a single person, the person above all other persons, Jesus Christ. It makes for one end: to change us persons into the image of this Person. Let us look in this book for a Person the ineffable knowledge of whom will tear out our selfhood that we may be made like Him: *someone who can make someone of me.* (Fallot.)

4. A pitiful overwrought sensibility has done its worst in the traditional face of Christ. It shows us something languishing, sickly, almost affected. And as, at the same time, the abdication of the will and the acceptance of unintelligible doctrines were demanded in this name, the total result seemed purposely intended to sicken and revolt proud and energetic natures who will not consent to stifle both will and intelligence under a mawkish sentimentality. If the degree of heroism may be measured by the elevation of the end pursued and the persistence of the struggle sustained, it would be difficult to

conceive a higher instance than that of Jesus. (Th. Flournoy.)

5. In poetry, in literature and art, in " whatsoever things are true, amiable and of good report ", even in the things which seem to pertain least to His mission, Jesus draws man to Him by everything in man that is greatest and most truly human. The imagination of the choicest spirits never withdraws from Jesus except on their weaker side. Does a poet arise who is worthy of the name, could he, without loss remain separate from Jesus Christ, who alone has the solution to the social, political, philosophic and religious riddles of life, all the riddles on which the age is working, because He alone in His living person solves the mystery of the life of God in man ? (Ad. Monod.)

6. Man has sought and desired from the beginning of the ages. He seeks a sage who will explain the enigma of life, a hero to conquer evil, a king to direct the world, a leader to guide and to unite us, a prophet to open our eyes, a seraph to sing the hymn of heaven upon earth. Therefore man hails with joy every devoted hero, every master of knowledge, every strong and powerful king, every brilliant intelligence, every inspired poet. His heart goes out to every other heart that is humble and good, and leaps at the sight of every pure and gracious human face that seems to reflect the sky. But all these lovable faces, the most beautiful and the most glorious, pass before us and disappear without sufficing us ; at each new experience the heart cries out in pain : It is not he ! Ah well, the Christ is the man whom all men are seeking. He is the well beloved of each soul and the desire of nations. (Gratry.)

7. A man has appeared in Palestine under Cæsar Augustus, who, according to what we can gather from documents which describe His life, appears to have completely passed the barrier which separates the animal nature from that of complete manhood. His life leaves an indefinable impression of profound harmony ; He approaches the gravest moral questions without showing the least trace of that inner cleavage so characteristic of even the best representatives of humanity ; He remains completely self-possessed in all circumstances ; constantly and without a moment's slackening He manifested the most absolute self-mastery. This man has realised the type towards which evolution was moving in its transformation of the animal kingdom, the type which humanity seemed called upon to realise. It is reasonable therefore to ask whether this man may not be the true man. . . . That is not all—this man has opened a new way for humanity ; He has called upon men to follow Him ; with Him, through Him, many have made the attempt and have experienced deliverances from the inner dualism from which they suffered ; and that after twenty centuries, in all latitudes, in every degree of culture and civilisation, in all races. They are here, these witnesses of a phenomenon which remains the greatest fact in the history of evolution since the appearance of the personal conscience. (F. Leenhardt.)

8. Of whatever belief we are despoiled by criticism, Christ remains a unique figure for us, as far above His precursors as above those who have succeeded Him ; to try to lead such a life as would be approved by Him is the best way for a sceptic to translate the law of virtue into conduct. (John Stuart Mill.)

CHAPTER X

THE WORDS OF THE MESSIAH

I. "*I*".—The object of our faith is not in the first place a doctrine but a person: what Jesus has been, what he has done, that is what matters. Nevertheless, His doctrine was in one aspect the reflection of His soul; in another, an essential manifestation of His activity.

For the rest, His teaching does not carry us beyond the domain of practical conduct. Without concerning Himself with philosophy, science and art, Jesus kept to the realm of moral and religious realities, in his "order of holiness". (Pascal.) Here, however, His message is sovereign, for the messenger is conscious of being the mouth of God.

"Ye have heard that it was said by them of old time. . . . But I say unto you. . . . A new commandment I give unto you, That ye love one another; as I have loved you." It is the eleventh commandment.

Jesus declares that the Kingdom of God appeared in His person. He is therefore the incarnation of the divine ideal for the individual and for society. Hence this solemn invitation: "Come unto me!" To decide for the Master at the cost of renouncing self does not mean to prefer a particular individual to one's own personality, family and country; it is to

subordinate everything to the Whole and to an eternal Cause.

II. THE KINGDOM OF GOD.—In the Gospel the Kingdom of God presents two different aspects.

A. Jesus preaches "The Kingdom of Heaven is at hand!" It is about to be established upon earth; it is an order of things which, suddenly and by a supernatural event, will close the last chapter of history; and the mission of Christ is to hasten this *dénouement*. In what measure does this presentation of the teaching of Jesus conform to the original? May there not be some misunderstanding on the part of the first generation of Christians which has resulted in an interpretation of His words in sympathy with Jewish illusions? This is a difficult question to solve. Besides it is natural that the vocabulary of Jesus should reflect the mentality of His contemporaries. The real originality of a prophet does not lie in the language which he shares with his contemporaries, nor in the preconceptions which he receives like current money; it shows itself, rather, in the affirmations which bear the creative imprint of his genius. This brings us to the character of the second Gospel conception of the Kingdom of God.

B. This Kingdom is a spiritual reality in the heart, a social reality in the world; a reality at once present and future, the source of which is the person of Jesus and the Divine Spirit incarnate in Him. His doctrine was perpetuated by means of an organised group, or better, by a living society, the Church, destined to become the great "School of Virtue" and "the Moral University" of humankind.

Jesus declares, "Wherever two or three are gathered together in my name, there am I in the midst of them".

The Kingdom of God rests upon the "Real Presence" of Him who remains for His people an actual Force, a Person in action, an immortal Spirit.

III. THE FATHER AND THE BROTHERS.—Under neither of these aspects is the Kingdom of God identified with the regenerate soul, with the Church or with Heaven. The Kingdom is the transfiguration of humanity through Christ, and the eternal consequences which proceed from it.

The great assertions contained in the "Gospel of the Kingdom" are the following. First, a *religious* assertion: God is the Father. This faith, the source of a supernatural peace is at the same time the spring of Christian activity. Therefore it is necessary to tear away the veil which still obscures the divine Fatherhood. Further, there is a *moral* assertion: each man, because he is the son of the Father, must act accordingly, he must respect his own dignity which is infinite, and bear himself royally towards life and death. Lastly, a *social* assertion: all the sons of the Father are brothers. A universal solidarity. If the Gospel is indeed Good News, it should bring deliverance to the body as well as the soul, save the economic life of society as well as the spiritual. We must assert the possibility of an order of society where human brotherhood shall express itself in mutual obligation, in co-operation, in the possession in common of the vital resources which are necessary to all; a social order in which the moral good of the commonwealth shall weigh more heavily than the material profit of a particular group or the selfish interest of one individual.

IV. THE CONVERSION OF CHRISTIANITY TO CHRIST.—People tax their ingenuity to reject the moral precepts

of Jesus. Some, by an excessive exaggeration, pretend that they can only be explained by a feverish expectation of the end of the world; others declare that the Sermon on the Mount is anarchist and undermines the foundations of society. This is to mistake the Eastern colour and paradoxical but didactic form of the language employed. Others, again, declare that Jesus was guiding His disciples into a spiritual life which defies the power of the natural man. But Christ, just because of His extraordinary ideal, brought home to the sinner the necessity of a change of heart; at the same time He demanded the conversion of society in general when He promulgated moral laws which are impractical in the existing state of things.

Let the Church recognise at last that she exists upon earth for the benefit of the Kingdom of God! Let her obey the teachings of the Head; let her proclaim His authority, accept His spirit, vindicate His programme! Let Christianity be converted to Christ.

READINGS.

1. "I!" (Matthew v. 33-48, and x. 32-42.)
2. *Two Doors, Two Roads, Two Houses.* (Matthew vii. 7-29.)
3. *The Parables of the Kingdom.* (Matthew xiii. 24-52.)

SUBJECTS FOR MEDITATION.—1. It was in speaking to the sinner that Jesus acted on him—the expression is too weak—that He gave Himself to him. The spoken word indeed establishes contact between souls; the soul of Jesus being holy, that is to say, overflowing with life, His words affected a transfusion of life. (Fallot.)

2. Jesus has said big things so simply that He seems not to have thought about them ; nevertheless so clearly that we perceive at once what He thought concerning them. This clearness joined to this simplicity is admirable. . . . The heart has its own kingdom, whereas the realm of intelligence is that of demonstration. Jesus Christ and St. Paul use the logic of love, not of the intellect, for they wished to give fire, not to instruct. (Pascal.)

3. Jesus has said : " Love thy neighbour as thyself, love your enemies ". But can love be commanded ? It should spring up spontaneously. Jesus wanted to develop in His followers *an enthusiasm for humanity*, that is to say, a feeling which is directed to the ideal of the race, to the ideal man in each individual. " Our estimate of human nature is in proportion to the best specimen of it we have known . . . when the precept of love has been given, an image must be set before the eyes of those who are called upon to obey it, an ideal or type of man which may be noble and amiable enough to raise the whole race, and make the meanest member of it sacred with reflected glory. Did not Christ do this ? . . . Of this race Christ himself was a member, and to this day is it not the best answer to all blasphemies of the species, the best consolation when our sense of its degradation is keenest, that a human brain was behind his forehead and a human heart beating in his breast ? And if it be answered that there was in his nature something exceptional and peculiar, that humanity must not be measured by the stature of Christ, let us remember that it was precisely thus that He wished to be measured, delighting to call Himself the Son of Man, delighting to call the

meanest of mankind his brothers. It is precisely what was wanting to raise the love of man as man to enthusiasm." (*Ecce Homo.*)

4. What a demonstration the Sermon on the Mount affords of the beauty and truth of this historic personage, Jesus ! What ? Do you not feel the reality, the personality, living, bleeding, compassionate which throbs under such words ? From the day when, on a grassy hill, the Nazarene, then about thirty years of age, began to speak in this manner, full at the same time, of gentleness and strength, of tenderness and daring, " of innocence and valour ", a new moral age had its beginning. . . . We are all acquainted with these beautiful words from our childhood. We have been fed upon these innocent and virginal images ; the idea, however, which is expressed there, the counsel which is given with such an appearance of ease and such an engaging appeal, is not merely a heightening of nature, it is rather a reversal of human nature with its selfishness and ordinary common sense in view of an ideal and supernatural perfection. Here is a thing not to be found in any of the ancient sages or moralists, nor in Hesiod, nor in the moralists of Greece, any more than in Confucius ; a thing neither in Cicero nor Aristotle nor in Socrates, any more than in the modern Franklin. The principle of inspiration is different, if not contrary ; the roads may touch for a moment—but they cross each other. It is this delicate ideal of devotion, of moral purification, of continual surrender and sacrifice of self, breathing through the words and finding confirmation in the person and life of Christ, which makes the complete freshness and sublimity of Christianity at its source. (*Sainte-Beuve.*)

5. The homage that I refuse to all the orthodoxies, I do not refuse to the man who calls to me across the centuries to fullness of liberty, initiates me into the fullness of spiritual life. His teaching and his life, indistinguishable the one from the other, make anew in me the revolution they have made in the world : they uproot my selfishness, they oblige me to see and hear in the depth of my soul things that I had never known or wished to discover. They give a goal and a new meaning to human life ; they persuade me indeed to prefer above all other formulas, these two, incomparably powerful—God our Father, and Men our brothers. (F. Buisson.)

6. The preaching of Jesus is full of continuous thinking, inexhaustible. It is a mighty river of which each wave casts a thought in passing on. (Bouvier.)

7. " Seek and you shall find," said Christ. Let us be men, let us raise ourselves above the animal. Then shall we raise others, and, doing the reverse of that enchantress and corrupter of antiquity, we shall change beasts into men. Instead of cursing them, win them. Win them by your beauty and your purity. Gently prepare the children, the sick, the incensed, these poor beasts, to become very men and children of God ! To all these multitudes become physicians, fathers, mothers, and if it be possible, enchanters and transformers. The words of Christ achieve what they affirm ; they spring from His thought, and His thought is at one with His soul. That is why they are creative and life-giving. The words of the lettered, on the contrary, come merely from their mouths. They affirm and do not achieve. (Gratry.)

CHAPTER XI

THE ACTS OF THE MESSIAH

I. THE CHILD JESUS IN THE VILLAGE.—The eldest of a numerous family, reared by a father who was a simple artisan of Nazareth, Jesus grew up in the smiling countryside of Galilee. He was not only familiar with the life of the open-air but with the simple life of the manual worker, keeping a double contact with nature and with the people. He shared the joys and sorrows of the working-class and never lost sight of the struggle of the human race to wrest a livelihood from the soil.

The parables which reflect His experience reveal something of what He observed around Him. He saw suffering: the neighbour who sorrows over the piece of money she has lost; the shepherd who wanders through the night in search of a lamb; and the epileptic and the leprous and the blind! He saw sin: a traveller has been mauled near Jericho; a farmer has been abandoned by one of his two sons who has gone off with half his father's fortune: a poor man covered with ulcers has been lying day after day before the palace of a rich man who feasted within.

II. JESUS BECOMES NONCONFORMIST.—When the caravans passed on their way Jesus heard from the camel drivers stories of insurrections in Palestine

against the invaders, and of the reprisals of the Romans, so swift to crucify. Cases of madness multiplied. Patriots driven to despair could be heard in the evening uttering their demoniac outcries. Gladiatorial shows disgraced Jerusalem. The callous civilisation of Tiberias oppressed numberless slaves, some of them prisoners of war, captured on the battlefields.

As acme of misfortune, the Jewish religion, instead of consoling and liberating the conscience, burdened it. The sceptics of the Sadducean priesthood and the more fanatical adherents of the sect of the Pharisees, in spite of mutual hatred, formed a united front against the common people whom they bound in the fetters of tyrannical tradition: thirty-nine kinds of work were forbidden on the Sabbath day.

Jesus refused to subscribe to this state of things. When He was no more than twelve years of age, on His first pilgrimage to the Holy City, He had formulated His programme: "I must be about my Father's business". Like a new Moses He was impelled to consecrate Himself to the interests of His brothers.

III. JESUS THE LAY PREACHER.—Through an impulse to identify Himself with His people, Jesus begins His public activity by mingling with the crowd which was asking baptism of John the Baptist. Then, rejecting the temptation to make use of politics, He decides to follow the path of humility and of suffering in appealing to the hearts of men. Thereafter, despite the imprisonment of the Forerunner, a sinister warning to the Christ, He proceeds from place to place, preaching "the good news of the Kingdom", surrounded by twelve apostles. At first popular, He is presently abandoned by those whose patriotic ambitions He leaves

unsatisfied. But His faithful followers attach themselves all the more closely to His person (crisis on the road to Cæsarea).

IV. JESUS THE REFORMER.—If the common people found Him not sufficiently violent, the great found Him too revolutionary. He braved the authority of the religious leaders in refusing to comply with their arbitrary restrictions on the Sabbath day; He drove the money-changers from the Temple despite the authorisation they had obtained from the clergy. At the peril of His life He attacked with public anathemas the hypocrisy of the greedy and pious religious leaders. "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God!" Lastly, He condemned government by brute force; and to show that true greatness consists in serving one's neighbour He humbled Himself to wash the feet of His apostles—"Ye know that the Princes of the Gentiles exercise dominion over them. . . . But it shall not be so among you. . . . One is your master and ye are all brothers."

V. JESUS THE DELIVERER.—Jesus described His mission thus: "I am come to seek and to save that which is lost. . . . I am not come to call the righteous but sinners. . . . The Son of Man is come not to be ministered unto but to minister and to give His life a ransom for many."

A deliverer from sin, Jesus was also a deliverer from the sufferings and calamities that come to us from nature. The miracles of Christ are parables in action, pictures of the work He wishes to accomplish in the souls of men in the world; they are prophecies of the "new earth" where there shall be neither suffering nor death.

Consequently we affirm that the material universe, subordinated to the moral, serves as an instrument of the redeeming spirit. But common loyalty to science constrains us to examine minutely the narrative of each miracle. Besides, we may ask, would such narratives become a soulless mass if they had the character of a parable, a poem, a hymn rather than of an official report? "In older days a miracle was a lesson in divine government and at the same time a breach in the black wall of Fate. Fate crushes us, God saves us. This is the meaning of all accounts of miracle." Let them be for us, not stones of stumbling, a riddle or an offence, but a call to fortify our souls with this heroic assurance, with this joyous and undying certainty, which are the hidden significance of certain miracles, veritable hymns to the glory of God as shown forth in Jesus Christ.

READINGS.

1. *Jesus the Child.* (Luke ii. 41-52.)
2. *The Beginnings of His Ministry.* (Mark i. 14-39.)
3. *Jesus and Hypocrisy.* (Matthew vi. 1-6.)
4. *Jesus and Money.* (Luke xii. 13-21.)
5. *Jesus and Tyranny.* (Matthew xx. 25-28.)

SUBJECTS FOR MEDITATION.—1. Jesus Christ did not come into the world only to suffer. He taught, He worked miracles, He lived in various relationships of human life; and the Gospel in preserving for us other memories than that of His death has commended to our study, as well as to our veneration, the entire Jesus Christ. But were you to retain the whole Jesus Christ without His sacrifice I declare that He would

leave you essentially and fundamentally unchanged. (Vinet).

2. Even the best of men are apt to exclaim, "I wish I were rich that I might do more good!" This obsession concerning wealth is one of the worst offences against the dignity of man. Jesus Christ made use of no means whatever that were not within the reach of the poorest of His brethren. The supreme agency at His disposal was Himself. Now of all the centres of force at work upon this earth the most powerful is a soul in which the Father, God, dwells and acts. (Fallot.)

3. Far from being more numerous and more startling, miracles and prodigies are rarer in the Bible than anywhere else, taking all religions and all peoples; they are clearer and less affected by fantasy. The great prophets such as Isaiah, Amos, Micah, Jeremiah, John the Baptist work no miracles or hardly any. The resistance of Jesus to the temptations of the devil in the wilderness is nothing but a victory of the moral consciousness over a religion supported by physical prodigies. Belief in miracle was not then a particular sign of piety. Everyone shared it. (Aug. Sabatier.)

4. I believe in miracle in itself as a possibility and as a divine reality. But on this basis it is necessary to examine every historic miracle. The criterion of this examination is, on the one hand, the authority of witnesses; on the other, the internal fitness of the given miracle to the work of redemption throughout history. This is the centre. From this centre to the circumference where the Biblical miracles mingle with those of all times and all religions, there is a place for a series of lessening probabilities and lessening religious

importance. We shall not be saved through having believed a fictitious miracle, nor be lost for having doubted a true one. (G. Frommel.)

5. There is a hidden force in Nature, a potential, incommensurable energy, a source for ever open and never exhausted, at once magnificent and unexpected. How should such a universe escape interpretation by religious faith? For the moment science can accord no more to piety; but neither has piety need to ask more, since the three things guaranteed to it by the old idea of miracle are safeguarded—the real and active presence of God, the efficacy of prayer and the liberty of hope. (Aug. Sabatier.)

6. By the clearness of His vision and by His empire over Himself, Jesus has avoided all the compromises which commonly stain the noblest undertakings; He resisted the temptations of earthly glory and easy popularity. He went without faltering to the end, and it is allowable to say that He gained His cause by His manner of losing His suit. If ever the reign of God and of human brotherhood is established on this earth, the victory will be to Jesus, since He was the very incarnation of this sublime ideal; on the other hand, if His dream proves a mere Utopia, He will remain the greatest dramatic figure in the whole history of the world, the vanquished at his highest, all the more tragically crushed by the fatality of circumstances that He made the most heroic effort to deliver Himself and with Himself our race. What will be the result at the end of the reckoning? The future alone knows the answer, and that depends in part upon our own resolution. For the moment the struggle continues. The chances seem equal, and we ourselves are both the

backers and the combatants, for from the instant that we are conscious of existence, of necessity we take sides for or against Christ, since, by our whole conduct, be it in the least of words or actions, even if we refuse to act at all, in some measure we work with Him or we are obstacles to the realisation of His plan. Seeing that positive science leaves us in complete uncertainty as to the final issue of this universe and the last word of reality, am I mistaken in thinking that the human personality of Jesus already gives us reason to incline the balance of our decisions to His side, by the appeal that His personality makes to our latent energies? And in moments of doubt and discouragement where shall we find a more excellent stimulant for our will and our hesitating faith through the holy contagion of example than in the sheer courage of Christ and the enduring heroism of His faith and will? (Flournoy.)

CHAPTER XII

THE DEATH OF THE MESSIAH : THE PRIESTLY INTERPRETATION

I. THE FACTS.—We may distinguish three “ Biblical Religions ” : Judaism (clerical, sacerdotal), the religion of the Prophets (moral, social), Christianity (evangelical, apostolic). These different spiritual attitudes have suggested a three-fold vision of the drama of Golgotha. But the facts upon which these different explanations rest are identical. They may be summed up in two fundamental affirmations.

II. THE FIRST AFFIRMATION : JESUS GAVE UP HIS LIFE IN OBEDIENCE.—“ He learned obedience by the things which He suffered. . . . He was obedient unto death, even the death of the cross.” Jesus foresaw and dreaded this crisis, overwhelmed not by bodily suffering but by moral agony : Israel rejects her Messiah : yet His soul, crushed beneath the sin of others, felt that the catastrophe was part of the plan of God. “ O my Father . . . not as I will but as thou wilt.”

In the parable of the vine-dresser His death is regarded in the closest relation to the history of His people and as the logical outcome of His ministry. It had the same significance as His consecrated life. He took His place under the law which He had proclaimed,

“He who has much given him will have much required from him.” (Luke xii. 48.)

III. SECOND AFFIRMATION: JESUS LAID DOWN HIS LIFE FREELY.—This other aspect of His sacrifice is another inevitable consequence of the orientation of His life: “I am not come to be ministered to, but to minister.” He accepted His own anguish as the highest expression of the spirit of fidelity to God and man which to His last breath animated His ministry. To love is to suffer. But such suffering is the highest happiness. To sacrifice oneself freely, to be as the grain which is hidden in the earth that it may be multiplied in the ear of corn, that is joy. In laying down the law of spiritual fruitfulness, the Deliverer declares “No man taketh my life from Me, but I lay it down of Myself. . . . My joy is fulfilled”.

INTERPRETATION OF THE FACTS

IV. THE INTERPRETATION OF THE CROSS BY THE BOOK OF LEVITICUS.—By the intensest homage to the Saviour the apostles strove to bring into the light the double aspect of the death of Christ, but they expressed themselves in the language and through the mentality of their time.

The Jewish vocabulary, that of the official religion, reflected the ancient observance of sacrifice. The Israelites, like the pagans, offered victims to their God for their ritual purification. On the Day of Atonement the sacrifice of lambs “covered” the sins of the people. Further, each family annually commemorated the Passover in memory of that momentous night when, according to national tradition, in order to shield them-

selves from the Angel of Destruction, the Israelites in Egypt had sprinkled the threshold of their houses with the blood of a lamb. The associations of other ideas strengthened the hold of these ancient rites upon them; for example, ideas which were drawn from ancient heathenism, according to which no covenant was valid unless accompanied by the shedding of blood.

V. RANSOM, EXPIATION, PROPITIATION.—To sum up, according to certain apostolic assertions, the crucifixion was the means of a covenant or reconciliation between humanity and God,—whether by *ransom* (purchase, redemption), that is to say, the price paid for the liberation of a prisoner ;¹ or by *expiation*, that is to say, the recognition of law by an act of submission to suffering for a fault of one's own or of another ; or by *propitiation*, that is to say, by the act of propitiating or pacifying someone. Nurtured on Judaism, the apostles admitted that sinners can appease the anger of God by suffering, and that an acceptable victim is not necessarily the guilty person. This theology, developed later with inexorable logic, was bound to issue in consequences which confounded reason and scandalised conscience.

VI. CONCLUSION.—Jesus spoke of “ the blood of the Covenant ” and of “ blood shed for the remission of sins ”. These allusions to immemorial usages and traditional rites are not extraordinary. The question is how far the disciples of Christ are bound by similar symbolism in explaining the death of the Saviour. Was it really possible for Him to express the significance of His sacrifice through the liturgy of these Sadducean priests who, with their perpetual misconception of His

¹ For several centuries the Church taught that the ransom had been paid to Satan.

soul, had contradicted and thwarted Him everywhere? Do not let us identify the Lamb of God with the scapegoat chased into the desert to Azazel. Jesus the layman belonged to the line of the Prophets.

READINGS.

1. *Justified by his Blood.* (Romans v. 6-11.)
2. *Purchased by his Blood.* (1 Peter i. 17-21.)
3. *Purified by his Blood.* (Hebrews ix. 11-14; Epistle of John i. 7.)
4. *The Adoration of the Slain Lamb.* (Revelation v. 1-14.)

SUBJECTS FOR MEDITATION.—1. The example and the teaching of Jesus Christ become fruitful and vital in the light which streams from the Cross. It is not so much the Gospel which has preserved to us the doctrine of the Cross, as the doctrine of the Cross which has preserved the Gospel. (Vinet.)

2. The way of the Cross does not end at Golgotha; it starts there. The Emperor Augustus caused a gilded column called the golden milestone to be erected on the Roman Forum. At the distance of every thousand paces from this column were placed on all the high roads of the empire other columns which marked the distance from Rome, indicating at once the imperial power and its frontiers; from Rome to the tablelands of Asia Minor, to the shores of the North Sea and of the Atlantic or to the sands of the Sahara these landmarks have marked the stages of development of Roman power. What the Golden Column was to the other milestones, the Cross planted upon Golgotha is to other crosses. The high roads of the empire of Jesus Christ start at the foot of His Cross; and at point after point from this solitary

centre other crosses mark the stages of the development of this spiritual empire and transform the roads by which the Gospel has spread into so many roads of the Cross. Jesus Christ is crucified anew in all places where faith in the Gospel has cost the shedding of blood ; there His Cross is raised and another mounts thereon to give efficacy to His expiation and to fertilise the redeeming seed of the Gospel. We must see to it that paths starting from Golgotha furrow the habitable earth, that they may be found in all quarters, that they may cross each other in every direction leading back to Golgotha ; it must come to pass that from whatever point one's eye scans the visible horizon it shall be impossible not to see rising on all hands crosses witnessing to the life of the Church, to her fidelity, to her activity in bearing the gospel to those who do not know it, to raise higher the life of those who know it, to bring to perfection the body of Christ. (E. Rostan.)

3. Oh King of Glory and Man of Sorrows ! Whosoever has loved Thee has suffered, whosoever loves Thee consents to suffer, he has given himself completely to glory and to suffering. Even in dreams we suffer for thy sake ; thus suffered, without knowledge of Thee, the wife of the judge who delivered Thee up. Whoever loves Thee a little and weeps over Thee finds himself upon Thy road ; he is made to share the heavy burden of the Cross like Simon of Cyrene. Those who bless Thee are held accursed : humanity shuts them out from universal fellowship ; and in this place of exile from the human family they are doubly exiled. All those who have loved Thee have suffered ; but all those who have suffered for Thee have loved Thee the more. Sorrow unites to Thee, just as joy unites to the world.

Sorrow inebriates, like a generous wine, those that Thou biddest to the mysterious banquet, and from their rent hearts are wrung hymns of adoration and of love. Happy those who like the Cyrenian have stooped to share the Cross which Thou bearest! Happy those who will yet endure in their bodies that which remains to be fulfilled and will remain to the end of the world of Thy sufferings for the Church which is Thy body! (A. Vinet.)

4. I have sometimes dreamed of possessing a chamber apart, a haunt of peace, specially consecrated to prayer, in which the light should have access by a single window in the form of the Cross cut clean in the thickness of the wall. When the horizon darkens at the coming storm, the dimmed light would reach my eyes by way of the Cross, bringing to my memory the deep shadows through which my Saviour passed. The rosy light of dawn, the brilliance of the sun at mid-day, the gilded purple of the sunset would all take the shape of the Cross. My eyes should never reach the exterior world, no object from without should reach me, save through the Cross. (Th. Monod, senior.)

CHAPTER XIII

THE DEATH OF THE MESSIAH: PROPHETIC INTERPRETATION

I. ST. PAUL FREED FROM JUDAISM.—In several spheres of thought St. Paul had kept the intellectual imprint of the rabbis; it was rather in his soul that the influence of the Crucified was manifest. For this reason his doctrine of redemption is glorified by his declaration of "salvation by faith".

In this declaration he echoed a magnificent revelation. The prophet Hosea had already said: "O Israel, return unto the Lord thy God. . . . Take with you words" (instead of victims), "and pray thus: Take away our iniquity . . . so will we offer thee, instead of calves, the homage of our lips". (Hosea xiv. 2.) Jeremiah put into the very mouth of the Eternal this extraordinary declaration: "I did not speak to your fathers and give them commandments in the matter of burnt-offering and of sacrifices when I drew them out of Egypt: I gave them this command only: Listen to my voice and I will be your God". (Jeremiah xiv. 22.) In the same spirit the Psalmist wrote: "My God, thou askest of me neither burnt-offering nor expiatory victim. Then I said: I will do thy will, and thy law is in the depths of my heart". (Psalm xl. 17.)

And in a penitential psalm is written : " O thou Eternal . . . thou carest not for burnt-offerings from me ; God's sacrifice is a soul with its evil crushed ; a broken and a contrite heart, O Lord, thou wilt not despise". (Psalm li. 16-17.)

II. " THE SERVANT OF THE LORD."—The bloody slayings of the sacred slaughter-house then do not disclose the last secret of Golgotha. It is enshrined in the great moral and religious vision of the Servant of the Lord. " He is despised and rejected, a man of sorrows and acquainted with grief" ; like the leper from whom men turn in repulsion, " we did esteem him stricken, smitten of God and afflicted". The truth is, " He was wounded for our transgressions, He was bruised for our iniquities", crushed beneath the rock loosened by our own hands.

Jesus had thought upon this passage. The feeling that He belonged to the line of the Prophets filled Him with enthusiasm ; He saw supreme " blessedness " in this, even to the point of bidding His disciples " leap for joy", in spite of the outrages of persecutors. " Rejoice and be exceeding glad . . . for so persecuted they the prophets which were before you." (Matthew v. 12.) We can say with some justification. " The inspiration which we draw from the death of Jesus, He drew from the death of the Prophets," His forerunners.

Upon this earth, alas ! the just suffer through the unjust ; it is the fundamental enigma before which the Servant of the Lord " like as a lamb before its shearers is dumb, so he openeth not his mouth". But when the Just suffers in a certain manner, not as the vanquished but as a conqueror, not as the plaything of chance but proclaiming : " All is accomplished !"

when He appears despite the nails, active and free, working to build up the new Jerusalem,—then we acclaim Him who brings us this Gospel of pardon, assurance and eternal life, not only the Jewish Messiah, but the predestined King of our globe.

III. THE NEW ADAM.—These considerations lead us to the doctrine of the “New Adam”, a philosophical idea brought into prominence by St. Paul. According to him, just as there existed a first Adam, type of fallen humanity, so there existed a second Adam, type of normal humanity. This second Adam appears to us in Christ radiantly realising the ideal. Hence if the contemplation of the Crucified is an affrighting revelation of the sin of the human race, this contemplation is also a supernatural revelation of the divine powers which sleep in humanity and became incarnate in the New Adam.

IV. ONENESS WITH THE SAVIOUR.—Just as we are all weaklings, slaves and sinners, being part of that old humanity whose beginnings are lost in the obscurity of the animal world, so we are transfigured, regenerate and saved in the second Adam, through the new humanity. Since the Son of Man became the flower and the glory of our kind, our whole race is lifted in Him and has flowered. It has mounted upon the Cross with Him. And, since that time, in the eyes of the Eternal who sees the future in the present and the perfect fruit in the seed—humankind is quick with a spiritual life, still very humble, but carrying within it the whole Kingdom of God. Eternal Love is able to manifest itself without hindrance, towards a humanity which has been reconciled to itself, and is passing from antagonism to co-operation.

Therefore in the hour of doubt, temptation, terror or

remorse or in the vertigo of death, sinners can all pray in these terms : " Oh my Father, in the name of what Christ has been, in the name of what I have accomplished in Him (for in faith and love I freely unite myself with Him)—here am I ! Behold me through Jesus Christ, as I behold Thee through Him ! His destiny and mine are inseparable. In virtue of this indissoluble unity, I grasp Pardon, Peace, Victory for eternity. Amen."

READINGS.

1. *The Servant of the Lord.* (Isaiah liii.)
2. *The New Adam.* (Romans v. 14-21 ; 1 Corinthians xv. 21-28, 42-49.)

SUBJECTS FOR MEDITATION.—1. When Pasteur was reminded of the danger of infection (he wished to study yellow fever) he replied : " What does it matter ? Life in the midst of danger is true life, great life, the life of sacrifice, of example, the life which fertilises." Develop the idea in this reply.

2. Plato in one of his dialogues, delights in sketching (as pendant to the perfect hypocrite, honoured, triumphant) the portrait of the righteous man : " Let us strip him of everything save righteousness ; without guilt, let him pass for the greatest rascal ; let his love of righteousness be put to the test of disgrace and its cruellest consequences ; and until death let him walk with a firm step, always virtuous and always appearing criminal. The righteous man as I have represented him will be condemned, delivered to torture, loaded with irons ; his eyes will be seared. Lastly, having suffered every evil, he will be crucified."

3. Who suffers most in this world ? The best.

Why ? Because they are righteous and the wicked are unrighteous. The righteous suffer through the unrighteous and for the unrighteous. For the misdeeds of the guilty, by a law which we experience every day, fall upon the innocent ; and the innocent and the righteous make good and pay for the evil done by the others. A profound, immense and grievous doctrine, written in blood upon the hearts of men and in the book of humanity. At times I find it sorrowful, shocking and frightful. It seems to me black as night, as a night also out of which rise cries of distress and anguish. But who will deny this doctrine ? As for myself, it conquered me long ago. I believe then that the Righteous One suffers for the guilty, and that the Lamb of God bears the sins of the world. And for me the Cross symbolises this terrible truth. The whole earth is a Golgotha whereon I fall upon my knees before the suffering which liberates. (Chas. Wagner.)

4. Jesus Christ crucified remains a word empty of meaning, a gigantic X suspended between heaven and earth, so long as we have not penetrated into the knowledge of the Son of Man. . . . All would be changed if we could teach Christians to follow in His footprints and sojourn with Him in Galilee before leading them in His steps to the Hill of Expiation. (Fallot.)

5. The Cross has power to break the insupportable yoke of selfishness ; the preaching of the Cross is the generative power of fellowship. No sooner have men desired to depart from Calvary, than the schools of fellowship they have attempted to establish have belied their promises. The idea that a man may be linked to his fellows without first being reconciled to God is an illusion. (Fallot.)

6. Of the imitators and heirs of the spirit of Herod many bring (and they boast of it !) to the quest of truth and the study of religious history only one feeling, curiosity. Now Jesus Christ gives no reply to the Herods. Despite all their learning and their cleverness, their most ingenious endeavours only succeed in proving that Jesus Christ remains an indecipherable riddle for them. Reverence truth even while you wait to know it ; seek it not merely that you may know, still less that you may appear to know, but that you may obey and love and adore. Reverence Jesus Christ, question Him about Himself, like John the Baptist, recognising how much He surpasses you in the authority of His word and by the height of His holiness ; do not resist this instinctive veneration that you feel for Him, and which is not a mere legacy of tradition, but the purest and best inspiration of your conscience. The first condition of religious efficiency is respect for holy things ; the second is a contrite heart. It is not thus understood to-day. There is no sinner who does not cite Jesus Christ to appear at the tribunal. It really excites compassion. Do you think that a man of disorderly and vicious life has the right to a religious opinion ? Some of you still doubt of the truth of the Gospel ? Do none of you live in sin which is unconfessed to God and men, which you have not attempted to undo ? Cease to do evil, learn to do well. . . . Until then, complain as you please about the obscurities of religion ; pass judgement on its preachers ; accuse them of incapacity, exaggeration and contradiction ; but do not venture to judge Jesus Christ and if you question Him do not be surprised should He keep silence. (Charles Babut.)

CHAPTER XIV

THE DEATH OF THE MESSIAH : THE " CHRISTIAN " INTERPRETATION

I. GOD SO LOVED THE WORLD.—Unlike the beasts of sacrifice the Saviour offered Himself freely upon Calvary. But it was not His object to present the spectacle of human sacrifice to the Godhead. He did not die to extort the pardon of humanity from an unwilling God. He did not die *in order that* God should pardon, but *because* God pardons. We hear the witness of the primitive church in St. John : " God so loved the world, that He gave His only Son. . . ." Christ showed Himself in the character of the good Shepherd who lays down his life for the sheep ; and He thus reveals the heart of the Father. That is the Gospel, the good news, the same which shines from the parable of the prodigal son who repented and was received into grace. Salvation is without price ; it is pure mercy ; it envelops the soul in an atmosphere in which notions of legal " justice " and of " merit " are extinguished like flames deprived of air.

II. THE MYSTERY OF CALVARY IS OF THE MORAL ORDER.—There is no magic in this ineffable mystery ; it hides no root in superstition or sorcery. " The whole of the Christian religion belongs to the moral world. There is no fibre of thought, no idea, no article

of faith which is not of the moral world. The divinity of Christ, redemption, all the mysteries are, fundamentally, moral. Their object is the salvation and the regeneration of men." (Vinet.) This saying of Jesus, unwearyingly repeated, seems to echo about Calvary: "God desires obedience and not sacrifice".

III. THE FORMULA OF SALVATION: "IT IS NOT I, BUT CHRIST WHO LIVES IN ME".—This divine experience of the apostle Paul constitutes his substantial and constructive message to the universal Church. Freeing himself from his Jewish outlook, he dared to declare that the salvation of the soul was a spiritual reality, a mystical union between Christ and the Christian, who dies to sin that he may rise morally to a holy life. The eternal deliverance is the incarnation of the Spirit of God, inseparable from the Spirit of the Saviour, in the spirit of man: "Whoever cleaves to the Saviour is one spirit with Him".

IV. JESUS HAS CREATED A FREE HUMANITY BY HIS DEATH.—The new humanity born upon Calvary is, in the first place, a freed humanity. Jesus preferred death to slavery to a false social and religious ideal. That is why the Cross rises, an unshakable stronghold of intellectual and moral independence, above passing systems, customs and beliefs. Faith in Jesus Christ crucified makes His disciples tolerant towards sincere error, intolerant towards an indulged selfishness. It encourages them in sincere thinking and simple living; it frees them from non-essentials; it constrains them to research and reform; it justifies and consecrates the daring of prophets, the heroism of missionaries, the folly of martyrs.

V. JESUS HAS CREATED A MERCIFUL AND PEACE-

LOVING HUMANITY BY HIS DEATH.—The disciples of the Crucified are devoured by the ambition to serve. They understand the fruitfulness of suffering, that sacrifice in itself makes for force and beauty in life. No doubt human nature appears brutal on the Hill of the Skull; but the undeserved love shining upon evildoers from the height of the Cross appears only the more sublime, and inspires us with courage to despair of no man. Pessimism, in this respect, constitutes the greatest heresy and the darkest incredulity.

VI. JESUS HAS CREATED A REGENERATED AND REDEEMED HUMANITY BY HIS DEATH.—“ I have been crucified with Christ ” wrote the apostle Paul. By this moral identification with Him who is the spiritual Head and the incarnation of ideal humanity the Christian dominates the evil powers which held him in shackles beneath the level of life. He believes in the frightful and hideous power of sin which spent itself to the full on Calvary. Above all, he believes in the ineffable and radiant power of holiness. Jesus no longer appears to him simply as a guide, a pattern, a master, but as Saviour; more and more he gives Him his confidence and faith. With Christianity past, present and future he sings the hymn of consecration to *The Lamb of God*, to the *Servant of the Lord*, to the *Glorious Crucified*:

Sous ton voile d'ignominie,
Sous ta couronne de douleur,
N'attends pas que je te renie,
Chef auguste de mon Sauveur.
Mon œil, sous le sanglant nuage
Qui me dérobe ta beauté,
A retrouvé de ton visage
L'ineffable majesté.

(Translation)

Beneath thy veil of shame,
Beneath thy crown of pain,
Think not that I deny Thee,
My Saviour and my Lord.
Beneath the mist of blood
Which hides thy beauty from me,
Mine eye hath found thy face
And scatheless majesty.

READINGS.

1. *The Gift of God.* (John iii. 11-21.)
2. "*Dead and yet risen.*" (Romans vi. 3-14.)
3. *Joy, Suffering and Holiness.* (1 Peter i. 3-21 ;
ii. 19-25.)

SUBJECTS FOR MEDITATION.—1. Who taught the Evangelists to know the qualities of the perfectly heroic soul, that they might paint it so perfectly in Jesus Christ? Why do they make Him weak in His agony? Do they not know how to paint unfaltering death? Yes, for this same St. Luke depicts the death of St. Stephen as more unfaltering than that of Jesus Christ. They make Him capable of fear before the necessity of death is upon Him, and thereafter strong. But when they show Him so troubled, it is because He troubles Himself, and when men trouble Him, He is altogether strong. (Pascal.)

2. Do as you will, you admirers of the moral force of Jesus Christ but who desire nothing further from Him than this moral force; know that it is His moral force that caused Him to be crucified, it is His moral force which has nailed Him to the Cross. . . . Unless our eyes be fixed upon the Cross there is no Christianity, and this very gaze in itself makes a Christian. (Vinet.)

3. Jesus Christ upon the Cross is beautiful as the

sun, as love, as truth, as hope. If men look only for what they are accustomed to call beautiful, never has a more beautiful spectacle been offered for their admiration. (Vinet.)

4. Here the category of the beautiful is not in place, or at any rate it is so in a new sense. For actions have their beauty, but one not revealed to the senses and of which æsthetics know nothing. The sacred scruple of a conscience which commands a hard sacrifice and which imposes it upon the will, obedience to duty which opposes an invincible barrier to violent gusts of passion and selfishness, an unrecognised sacrifice,—these are things of which the man knows nothing who believes the zest of life to lie in seeking after varied and exquisite sensations (a quest which does not always preclude those which are common and gross). He understands enthusiasm for an eloquent period, a sublime poem, a happy stroke of the brush; he will rail at the enthusiasm which holds to a conviction, which clings to God rather than to life, and he will always consider a certain element of stupidity essential to the martyr. He may be religious in his own way and even find a certain distinction in being a Christian in the sense of being able to savour the charm of legends and the poetry of cathedrals; Christianity, however, spiritual Christianity, Christianity of the Gospel and of Jesus Christ, if he understood it, would horrify him. He readily admires the Cross as a jewel or as an idea in architecture; but the Cross with all it demands from him who draws inspiration from it, to face sacrifice, perhaps loss of limb if necessary, rather than sin, the cross in the sense of life according to the Cross; all that is scandal and madness, the height of absurdity

and of odium for him who approaches it in the spirit of the artist, or the philosopher, the savant, the business man, or even in the spirit of the moral man, regular in life and satisfied with himself, but without the spirit of holiness and of love, without the spirit of Christ or of God. (Leopold Monod.)

5. God prepares in the depths of the modern mind an ordered knowledge of the whole world dominated by the Cross. There is a strange and vigorous picture representing Calvary, under the miraculous darkness. All is black save the Cross, which draws a ray from the sky and reflects it upon the whole scene. Every spot touched by this luminous light from the Cross becomes instantly fruitful, and the dead rise from the earth. In the same way, the Cross—I mean the doctrine of sacrifice, the practice and the idea, and the intellectual applications of sacrifice,—the Cross draws down the light of heaven, and raises the human spirit. To arrive at truth it is necessary to select, to cut down and to reduce, to do away with what is accidental or has taken on particular forms. Sacrifice must be made in order to know the truth, as it must also be made to practise well-doing. Sacrifice is the great logical law, as it is the great moral law. I call sacrifice not what nullifies but what multiplies and glorifies. And this divine way, this most holy and divine sacrifice is the necessary process of life for our progress in time and our salvation in the world to come. By His Cross Jesus Christ has inoculated the world with this divine method of progress, of growth, of regeneration and of resurrection. The men, the people, the spirits and the hearts who give themselves to it find therein the way, the truth and the life. (Gratry.)

6. Son of man, drink, drink to the dregs: salvation is at the bottom of this cup. But here come the Caiaphases, the Herods, the Pilates, powers of every kind. They are leagued against Him; for what are they if not the past, that which is on the point of extinction, which must die that the future may be born, which the human race leaves behind in the morning like the debris of yesterday's camp? Therefore when the word is passed pressing the people to fold their tents, pale with fear they attempt to stifle this hostile voice. And, following their blind thought, what is necessary for that? Four nails and a cross, always at hand; they have conquered and their victory, what of it? Three days of silence in the tomb. Then the tomb opens, and the Crucified, freeing Himself from the grave-clothes, takes possession of the world to regenerate it by His word. (Lamennais.)

7. In 1846 at Lhasa (Thibet) a young Chinese doctor, an ascetic vowed to the service of the poor, saw a representation of the Crucifixion in a Catholic chapel. He asked an explanation from two missionaries who were reciting their breviary. "When we had satisfied him he crossed his arms, and without uttering a word he remained motionless, his eyes fixed upon the image; he kept this position for nearly half an hour; then his eyes filled with tears; he stretched his arms towards the Christ, and falling upon his knees, struck the earth three times with his forehead and arose crying: 'There is the only Buddha that men ought to adore'." (Quoted by F. Godet—John vii. 17.)

8. Human life with all its joys and all its sorrows, with all its efforts and all its defeats, is composed of

two principal lines which "cross each other. One represents the force of the human will, of natural hope and earthly love; the second is the transverse line, pitiless and inflexible, of our destiny. These two lines form the Cross and symbolise the tragedy of our lot. Most men do not know how to accept the Cross in order to put it to a spiritual use to reinforce their higher nature. Look at the crucified Christ! How He glorifies on the transverse line, God, the Father and the Creator! (W. Foerster.)

CHAPTER XV

THE CHRIST LIVES

I. THE EASTER FEAST.—Every Sunday, and particularly on Easter Sunday, Christians celebrate the real presence of Christ in the midst of the Church, the permanence of the living Christ in the human race.¹ “It is not I that live,” said St. Paul, “it is Christ who lives in me.” The same certainty breathes in the assertion that where two disciples are met in His name Christ is present. But the apostle declares that the Lord also manifests Himself to the solitary soul. This is the teaching of the Gospel of St. John where each of the faithful is represented as a branch nourished by the one stem.

The message of Easter was that of the missionary Church empowered by Pentecost, which undertook the evangelisation of the world in the strength of this promise: “Behold I am with you always, even unto the end of the world”.

II. “CHRIST IS RISEN.”—The learned indicate the cause of certain enigmatic phenomena by the expression: X-rays. In the same way behind “the resurrection”

¹ *The real presence*, that is to say, the spiritual presence: not the “Real Presence” in the realistic and material sense of the doctrine of the mass.

there is an X-ray which touched some souls passing through the opaqueness of appearances and the density of unbelief ; there are ineffable energies which transformed the defeat of the apostles into joy ; there is something which did not take place after the death of Buddha, Confucius or Mahomet, for it has never been preached that they " rose again the third day ".

III. THE DOCUMENTS.—Thirty years after the agony of Jesus, the apostle addressed to the Corinthians these lines which contain the earliest written evidence of the Resurrection : " that Christ was buried, and that he rose again the third day according to the Scriptures ; and that he was seen of Cephas, then of the twelve ; after that he was seen of about 500 brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James ; then of all the apostles. And last of all he was seen of me."

Jesus, then, had been seen, after His death, in different places and by various people ; and it was concluded from these repeated appearances occurring at intervals and consistent with one another that He had risen. But no apostle claimed to have witnessed the Resurrection itself, nor to know the character of the event.

IV. THE GOSPEL ACCOUNTS.—The narratives which close the four Gospels offer broken outlines ; but it is this characteristic of want of precision, of mystery, of morning haze which corresponds most adequately to the reality. A dead man has appeared alive ! In such a case the language of poetry, being most suitable, will be also the most scientific as well as the most religious. What moves us in these inimitable recitals

is their misty light. The transparent veil of a prodigious fact : and the soul follows with stupefaction the sparse rays of light piercing a sun-filled mist.

Hence to boggle over divergences of narrative is to interpret badly. In the sphere of historic research the reality of an event is all the more certain if it is attested by documents which differ in details but agree upon essentials. Such is the situation with regard to the victory of the Crucified over death.

V. THE GLORIFIED CHRIST.—He appears to His own in a garden, still wet with dew ; on the road to Emmaus where the light of the setting sun lengthened three shadows of pilgrims ; in the fishing-boat outlined against the disc of the moon ; in the house with locked doors, whence issues a murmur of voices at midnight. And this is no pale ghost, no phantom ; it is a generous, vigorous personality perfectly healthy and holy, heroic and divine, predestined leader of the human race, achieving in Himself, for the blessing of all men, by His own victorious upward flight, the culminating ascension of the thinking creature out of animal nature.

VI. "NOT I, CHRIST IN ME."—These words are the echo of the appearance of the glorified Christ to Saul of Tarsus upon the road to Damascus. And the Christian repeats the same experience according to the degree in which the powers of truth, beauty and holiness which were slumbering in him crystallise round an active and constructive centre—Jesus Christ. The simplest way of believing in the resurrection of the Saviour is to adopt with regard to Him the attitude one assumes to a contemporary.

Besides, the serum of the Gospel runs in the veins of the human race. The soul of the Son of man is in its

blood ; and, to free itself from Jesus Christ, the race of this planet would require to tear out its heart. Even non-Christian people have travailed through the operation of His Spirit ; and the great pagan religions, in order to persist, are obliged to become manifestly indebted to the eternal Gospel.

READINGS.

1. *The Appearance of the Glorified Christ.* (1 Corinthians xv. 1-9.)
2. *The Road to Damascus.* (Acts ix. 1-9 ; xxii. 1-11 ; xxvi. 9-20.)
3. *The Pilgrims to Emmaus.* (Luke xxiv. 9-39.)

SUBJECTS FOR MEDITATION.—I. You cannot understand, O philosophers, how much we love Christ and what He is for us. He is there, always there before our eyes in some way, His hand upon our shoulder. When the lonely hours come, the dark hours, when we are visited by injustice, ingratitude, illness, disillusion, long-enduring ennui, without cause and without truce, He is there. But likewise, when holy hours come, hours of generous combat, of isolated effort against all, of struggle to do good, to realise beauty, hours in which in some degree we sacrifice what is low and agreeable to what is painful and high, He is there. . . . Pass, pass, charming visions of poets, adored shadows, inspiring divinities, muses of the arts, familiar spirits ; pass too, real appearances, ladies of knightly worship, enchanters of life ; pass, pass even you, holy affections, dear women, beloved children, memories of a mother, treasures of the heart ! Neither poetry, nor passion, nor charm will ever equal the real, active and tender love that the person of Jesus Christ inspires. I appeal to you my Protestant

brothers as well as to believers of my own Church. (Augustin Cochin.)¹

2. A limitless love for the person of Jesus Christ has marked initiators of all heroic enterprises on behalf of men's souls. Let us then love Jesus Christ . . . love Him with all our soul, for truly nothing is more worthy of our affection than He. He is incorruptible beauty. He is the goodwill which defies all hatred. He is the living truth of humanity. Let us love Him with all our strength, with a love which serves and glorifies Him. Let us love Him as we see Him in the most miserable members of His body, in the most desolate lives and in the most compromised souls. Let us love Him above all where He is unlooked for and where is renewed in some way, day by day, the bloody agony of Gethsemane. No, assuredly, we shall never be able to love Him too ardently ; but the more we love Him under the squalid circumstances in which He calls us to serve Him, the more His glory shall shine upon our path : in the regions of death we shall see the fountains of life and the power of love, triumphing over all the works of darkness. (T. Fallot.)

3. For Christianity Jesus and the Spirit became interchangeable terms ; the birth of the Spirit in men's souls became a birth and indwelling of Jesus. " My little children," says St. Paul, " of whom I am again in travail until Christ be born in you." The exhortations of the Christian religion fall short of their purpose if they make a man only an obedient imitator of Christ, if they do not wake that Spirit which was incarnate in Jesus, and therefore in Jesus. He was not merely a revealed ideal of human personality, but a forceful, living, self-

¹ A Catholic writer killed in the war.

communicating ideal ; a fire spreading itself from soul to soul. . . . Conscience took shape and it was the shape of Jesus. . . . His local and temporal limitations of thought were but the material elements, so to speak sacramental, through which the influence of the Holy Spirit was mediated. . . . This then is the special characteristic of Christianity. It does not look back upon Jesus, as a Franciscan might look back on St. Francis, or a Moslem on Mohammed, as being the founder of the society to which he belongs and the first example of that system of spirituality which has been handed down to him. It looks back on Jesus as being the Divine Spirit revealing itself in human form ; as Himself the revelation of God ; as communicating not His doctrine but His very self to the soul through the sacramental power of the Gospel and the Church ; as constituting the salvation of the soul, its communion with God, its eternal life by His personal indwelling. . . . Those of His followers who have been possessed by the spiritual and eternal personality of Jesus, have no trouble in the face of criticism, when it shows that He was a first-century Jew in His mental outlook. Is it more surprising than to see Him of masculine sex and a carpenter ? . . . If God did not disdain the rôle of a poor man and a tempted man, should He disdain that of an ignorant man ? It is not from the human mind that He *had*, but from the Divine Spirit that He *was*, that man has drawn strength to conquer ignorance and weakness. . . . He did not come to teach us metaphysics or history or economics ; to fill us with this spirit was the mission of Jesus. (G Tyrrell.)

CHAPTER XVI

WHO SAY YE THAT I AM ?

I. A PROBLEM.—How has it come about that the poor Galilean without money, without academic honour, without weapons, dying naked, betrayed, dishonoured, vanquished beneath a mocking title, has enthroned Himself in the heart and conscience of men, as the triumphant hero of truth, love, justice and of beauty itself ? To this question the Primitive Church has made reply. We hear its echo in this confession of the Apostle Peter : “ Thou art the Christ, the Son of the living God ”.

II. THE CHRIST.—The Christ was the Messiah announced by seers, the Desired whose coming was implored by every pious Jew in his daily prayer. We must therefore interpret Jesus, not by the theologians of the Councils but by the Prophets of Israel. It is thus that Biblical science has restored to us the Jesus of history with extraordinary distinctness, in the attractive power of His unique character. The phrase, “ He is the Messiah ”, brings us into fellowship with the first disciples, in the fervour of their enthusiasm for the “ Expected One ”.

This profession of faith, however, does not enable us to define in its essence the personality of Jesus. To

declare that Jesus is the Christ is to say what one thinks about Jesus and to pay Him homage, but tells us nothing concerning Jesus Himself.

III. THE SON.—The Church has therefore felt the need of looking more deeply into the problem. This is shown by the three versions of Peter's confession. "Thou art the Christ. . . . The Christ of God. . . . The Son of the Living God."

Here we are no longer on the plane of simple history but in the domain of religious experience and of spiritual realities. We penetrate into the sanctuary of the interior life of Jesus, we place Him in the Kingdom of the Spirit beyond time and space.

In the Hebrew language the idea of Sonship indicated a state of moral dependence, of inner conformity, and, so to say, of kinship with some antecedent reality or with a special person. Because of their character two disciples are surnamed "sons of thunder". The wicked are "sons of rebellion"; the good "sons of peace". The true sons of Abraham are all those living by a like faith. Paul says: "All those who are led by the spirit of God, these are sons of God".

"The Son" of God, or more especially the son *par excellence*, the "only Son of God", is therefore He who shall be able to declare: "I am not alone, for the Father is with me—I and the Father are one", echo of the spiritual experience expressed by the child Jesus: "I consecrate Myself to My Father's cause".

IV. THE WORD.—The knowledge that the essence of the expression "the Son of God" is moral and religious, is a blessed assurance for the Church. For the Messiah of Israel could not suffice her; practical religion does not live in the past. It postulates a Saviour who is a

manifestation of the Spirit, who is "the same yesterday, to-day and for ever". It demands "the real Presence": "Where two or three are gathered together in My name there am I in the midst of them".

The Church has understood this. Instead of preaching a Jesus who would simply be a model, an example, a revealer, a social reformer, a martyr, she has used the language of high philosophy, and she has presented Jesus as the "Logos" (the Reason or the Word)—incarnate. Theologians even ended by promulgating this doctrine,—“Jesus is God”. Persuaded that they could know God by thought they proposed in this way to give a definition of the Redeemer; they believed they could explain the *unknown* (the Son) by the *known* (God).

To-day thought exacts severer methods. When we argue we no longer take our stand in heaven, we have to descend to earth; we make our starting-point upon solid earth, then reach out to the invisible. Hence, instead of interpreting Jesus through God, we interpret God through Jesus; and the dogma "Jesus was God," appears to us as enlightening us not concerning Jesus but concerning God. We are tempted to turn the formula round, and without going so far as to say, "God was Jesus", we repeat with St. Paul, "God was in Christ", or with St. John, "The word was made flesh";—in other terms what one may know on this earth about the true nature of the Deity has been revealed to us by the character and in the person of Jesus.

V. CONCLUSION.—The "Word" has preceded Jesus on the earth (Moses considered "obloquy with Christ to be richer wealth than all the treasures of Egypt," Hebrews xi. 26), and has survived Him upon earth

(Paul: "Christ liveth in me"); or rather Jesus has become one with the universal and eternal spirit of which He was the perfect incarnation in human history.

Such is the sense of the supernatural titles given to the Messiah in the New Testament. They are like passionate hymns, songs of gratitude and praise, which have welled up in Christian souls under the inspiration of heaven.

From age to age every sinner, pardoned, regenerated and freed from death, adds with fervour his feeble voice and humble praise.

READINGS.

1. "*The Bread of Life.*" (John vi. 35-42.)
2. "*Before Abraham was, I am.*" (John viii. 46-59.)
3. *The Priestly Prayer.* (John xvii. 6-19.)

SUBJECTS FOR MEDITATION.—1. Consider these sayings: "Whosoever doeth the will of the Father, the same is my brother, my sister and mother". (Mark iii. 25.) "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Hebrews ii. 10-11.)

2. The divinity of the son is a derived divinity since it is the gift of the Father—and limited since it is identified with redemptive activity. This view in no way diminishes the person of Christ. On the contrary it is diminished when, under pretext of exalting it we rob it of humanity, and, in the effort to make Him the same as the Father, we obtain an indistinct replica,

colourless and lifeless. I feel myself free to adore Christ because I do not know how to adore the Father unless I adored Him in Jesus Christ. I bend my knees before the Son that He may reveal to me Him who alone may be and must be the object of my worship. (Fallot.)

3. The most essential element in Christianity is its conception of a human God ; of a God not apart from the Universe, not outside it and distinct from it, but immanent in it ; yet not immanent only, but actually incarnate, and revealed in the Incarnation. . . . The Incarnation doctrine is the glorification of human effort and the sanctification of childhood and simplicity of life ; but it is a pity to reduce it to a dogma. It is well to leave something to intuitive apprehension and let the life and death of Christ gradually teach their own eloquent lesson. (Sir Oliver Lodge.)

4. Behold Christ as God's character revealed under the limitations of humanity. . . . Live with Him until He becomes a living thought—ever present—and you will find a reverence growing up which compares with nothing else in human feeling. You will feel that a slighting word spoken of Him wounds with a dart more sharp than personal insult, and that to bow at the name of Jesus is a relief and a joy. These feelings will merge almost insensibly into adoration. For what is it to adore Christ ? To call Him God ; to say Lord, Lord ? No. Adoration is the mightiest love the soul can give—call it by what name you will. Many a Unitarian, as Channing, has adored, calling it only admiration ; and many an orthodox Christian calling Christ God, has given Him only a cool intellectual homage. (F. W. Robertson.)

5. May we not admit with confidence the moral and spiritual testimony of J̄esus to Himself, His union, His communion, indeed His perfect spiritual unity with His Father ? This perfect unity of spirit in the atmosphere of holiness, is it not the highest experimental formula that Jesus has given of His divinity, accessible both to the conscience and to the heart ? It is the perfect presence of God in Him, a complete interpenetration and identification of the human and the divine, an incarnation. "The presence of God in the soul," says Secrétan, "the incarnation, is the normal condition of humanity. There is nothing magical in this. The incarnation is a spiritual and universal law, fully observed and realised in a single human consciousness." And this law, once it is observed, becomes the tremendous prophecy expressed by Christ not in the future but in the present tense: "Is it not written, Ye are all gods ?" It is by an entirely moral act that this law is accomplished in humanity. Let physiology and metaphysics alone ! They obscure and misinterpret this great mystery of religion. For the divine does not declare or define itself except in that spirituality which is its element and in that holiness which is its essence. If, then, as all true piety necessarily admits, Christ is indeed spiritual and holy, nothing prevents us from admitting with Secrétan that "*He is* Son of God", that He is God Himself. The perfect holiness of Jesus Christ, he says, that is His divinity, and we acknowledge it fully. (Elie Gounelle.)

6. The divinity of Jesus Christ is not to be inferred ; it is felt, it is experienced. It will be objected that to base a doctrine on an intuition is to place the most precious treasure of the Church at the mercy of every

weakness of the moral and spiritual life. There we are at one : but we cannot better it. We do not see that Jesus Himself desired any other foundation for the revelation of Himself to man save the moral and religious evidence of natural humanity, that is to say, the impression made upon conscience. The knowledge of good and evil, does it not also rest within the bosom of humanity, upon just such an impression ? There is no more room for fear with respect to faith in the divinity of Christ in the Church than there is with regard to the knowledge of good and evil in natural humanity. At the beginning of both there is nothing else but an impression upon the conscience, an impression at once subtle, elusive and often confused, but an impression which belongs to the moral order, that is to say, sovereign and categorically obligatory. That is sufficient. It is true that up to the present the witness borne by the Church to Christ insists more upon His divinity than upon His humanity. Faith in the divine nature of its Head seems to have been more necessary to Christian society than faith in His human nature. By a strange phenomenon the Church seems to have lived more fully by Jesus God than by Jesus Man. (Frommel.)

7. " Just as I do not trouble myself as to His parentage, nor as to His bodily life, why should I trouble myself about anything in Him that is not strictly religious ? Why, by unwise questioning in alien regions, should I limit the Absolute in Him which draws me and that I desire to raise up within myself ? What I seek is a vision of unfathomable love and light. I seek the redeemer of the past and the master of the future ; I seek the word, the accent, the life which break into the despairs and the desolations ; all the rest may veil

itself in the background. The Christ represents the highest concentration of the Absolute to which we have been able to attain. It is in Him that we shall think God, that we shall love God. He will become the person of God, God Himself. In this sense the old theology has been right in claiming that Christ is a divine person." Another symbolism allows Christians to "discover their master outside the limits and usages of their particular religion in what we can only call the *splendida vitia* of pagan sages, in worldly heroisms, in exterior events, in art." Lastly, "I refer to Christ, that is to say, my Absolute, freely chosen", not only the "unlooked for sublimities of nature and of history", but "my efforts of generosity, pardon and resignation: it is not I who live, but-Christ liveth in me". (J. J. Gourd.)

8. If the Nicene Creed is a series of theological definitions I cannot subscribe to it; if it is an expression of supreme adoration, I join heartily in the reading of this document in a public service. For me the Christ is much less a subject for knowledge than an object of love and veneration. The words of the ancient creed: "Light of light, God of God, very Light of very Light and very God of very God", like the yet more ancient expressions of the Bible: "Wonderful, Counsellor, Everlasting Father, Prince of Peace", have no scientific import. But there is no expression of sincere love and respectful affection which exhausts my veneration and my love for Christ. (L. Abbott.)

9. Christianity is not a school of morals, it is a force; it is not a precept, it is a motive power; it is not doctrine, it is passion; it is not a system of speculation, it is an enthusiasm; it is not a theory, it is a person. The flesh, the life-blood of Christianity is Christ. Jesus

felt Himself to be the Son of God in a unique sense, not, assuredly in a metaphysical sense, but in a religious and moral sense, in the sense that in His limpid and pure conscience, more than in any of our troubled consciences, the presence of the sovereign and creative Personality of the Universe made His fatherly presence continually felt. In its essence Redemption is nothing else than a graft of holiness introduced by God into one man, and through this man into humanity. Holiness and piety will in some sort be inoculated into an individual and through this individual will be transmitted from soul to soul. Given a being like to us in every point except sin, who realises here upon earth the moral and religious life, then there begins a new fellowship, a fellowship of good opposed to evil. Whatever we take away from the manhood of Jesus, we take away from the Saviour. The religious consciousness postulates a Christ of our own kind who shall truly and completely be our brother. But once for all raised into glory, in receiving from God the Holy Spirit that He may diffuse it in men's souls (John xv. 26), Jesus has received the power to dwell like God in the souls of men, to inspire them and to act in them. Is it contradictory to declare that a being who, in relation to God, is a creature, is capable with regard to other creatures of being their inspiring Spirit? The direct action upon souls that we attribute to Jesus is part of His rôle as mediator. Even while remaining distinct from God the Father, and subordinate as creature to the Creator, Christ in very deed exercises divine functions with regard to ourselves and in this sense merits the name of God; this is the truly religious meaning of the divinity of Jesus, a divinity which is not properly speaking metaphysical in its essence, neither is

simply a moral divinity of holiness, but which is rather a divinity of function and of activity. And how is the divinity of Jesus (understood in the sense of spiritual activity exercised in men's hearts), destined to come to an end? When our moral struggle is finished upon earth, we shall be "like unto Christ, because we shall see Him as He is" (1 John iii. 2), and Jesus will be the "first born among many brothers". And all this shall come to pass, not because Christ shall grow less, but because Christians shall grow greater. They shall have attained the stature of Christ, they will be spirit as He is. (Henri Bois.)

PART III

MAN REVEALED TO HIMSELF BY THE NEW BIRTH

Our Father which art in heaven,
Hallowed be thy name ;
Thy Kingdom come ;
Thy will be done in earth as it is in heaven ;
Give us this day our daily bread ;
Forgive us our trespasses as we forgive those
Who trespass against us ;
Lead us not into temptation but deliver us from evil.

AMEN.

Another translation

Our Father in heaven ! may thy name be adored as holy :
thy kingdom come, thy will be done upon earth as it is done in
heaven. Give us this day bread for our sustenance. Remit our
debts as we remit those of our debtors. Above all let us not be
tempted but rather deliver us from evil. So be it.

FIRST SECTION

Salvation in the Heart

CHAPTER XVII

SALVATION SOUGHT, SALVATION FOUND

I. GRACE. — There is a mysterious power in the universe, entirely passing our comprehension which is able and eager to help every creature, and to guide us without injury to our potential liberty. This goodwill envelops us, it is the atmosphere we breathe, it

fills us with joy, admiration, love, courage, enthusiasm ; we call it the Grace of God or the Holy Spirit.

This Spirit, which sways history, consoles human sorrow, reveals truth, nourishes the interior life, inspires saints and reformers, which intercedes for creation with "groanings which cannot be uttered," this Spirit sustains and enriches the worlds, and manifests itself in the most diverse forms ; but for the inhabitants of our planet it has revealed itself in a special and ineffable way in Jesus Christ, whose living and enduring influence draws our world little by little towards apparently inaccessible heights.¹

O Saviour Spirit, we beseech Thy presence.

II. THE NEED OF SALVATION.—At the age at which most of us are catechumens we know little of life or of ourselves ; we have rarely had any profound experience. Nevertheless, we are already able to recognise at definite points the truth of the following remarks. Man is born free from care. As he grows up, clouds cover his sky. He suffers in his body and his heart ; he knows not what he desires to discover ; he observes heart-rending or corrupting sights, he does evil of himself, and leaves the good undone, conscience accuses him and the universal mystery oppresses him. He seeks a way of escape. There are only two : distraction or conversion. When it is a question of forgetting the problem of destiny, work will give distraction as effectually as amusement.

III. THE NATURE OF SALVATION.—Salvation is inward poise, moral health, peace with oneself, with

¹ This line of thought is borrowed from Sir Oliver Lodge. *The Substance of Faith allied with Science: A Catechism for Parents and Teachers.*

men and with God ; to be saved is to take our place in the true order of things because we are in harmony with the law of our being, and the orientation of the universe. Salvation is not only a good that is to come but an actual good ; not only the salvation of the *soul* after death, but the salvation of the *man* during life. How is this state to be reached ?

IV. THE SECRET OF SALVATION.—According to the Gospel it is this : “ Whosoever loves his life shall lose it ; and whosoever hates his life in this world shall preserve it unto life everlasting.” This is a direct contradiction of the ferocious ideal of the struggle for existence : but it conforms to the profound law of co-operation for life and mutual aid, which is the pivot of universal evolution, since it is expressed in the maternal instinct even among animals, and is, briefly, Love.

If the world has raised itself little by little out of the shadows, it is not by means of murder and anarchy, but by means of new beginnings and concord ; and this immense tradition of obscure sacrifice and fruitful devotion has flowered on Calvary into the triumphant manifestation of *the struggle for the life of others*.

V. SAVING FAITH.—To love Jesus Christ, to give Him our confidence, to walk in His steps, and to let oneself be inspired by His spirit, therein is the faith which saves. It presupposes repentance, that is to say a breaking with the false ideal of selfhood and of “ every man for himself”, and it issues in *conversion*, that is to say, a new orientation of the soul which has chosen between God and Mammon, between the spirit and the flesh, between “ co-operation for life ” and “ the struggle for Existence ”.

When we are drawn in this way by Jesus Christ into

the path of brotherly love, we no doubt feel more than ever our spiritual misery, our sin ; but if we are identified with the Saviour in all sincerity by a transport of heart and will, we become inseparable from Him in the eyes of God and He contemplates us in Christ instead of seeing us such as we are. "There is no more condemnation for those who are in Jesus Christ. He who cleaves to the Saviour is one spirit with Him." Such is the audacious, consoling and popular doctrine of justification by Faith, preached by St. Paul and Luther.

Thus understood, faith is not simply a creed ; it expands into the boldest hope both for oneself and for the world. It rises to prophetic vision. Delivered from a paralysing pessimism, it declares that justice and brotherhood with regard to social and international relations shall one day replace wickedness and hatred. The eleventh chapter of the Epistle to the Hebrews is an heroic hymn to faith—hope. "Faith means we are confident of what we hope for, convinced of what we do not see."

VI. CONVERSION.—Whether it come progressively or suddenly, evangelical conversion is the most important event in human destiny, for one is not *born* Christian, one becomes Christian.

Not every conversion to goodness is necessarily a conversion to the Church, or even to Christianity. We have seen men converted from selfishness to social devotion, from vice to virtue, from philosophic scepticism to conviction, from remorse to religious peace without their having laid hold of Christ. Either they did not know His name or they only knew His caricature.

Christian conversion is an outburst of enthusiasm for the Son of Man, an act of confidence inseparable

from an act of obedience, a conversion to the heavenly Father and to our brothers on earth whether friends or enemies.

A man does not then become a disciple of Christ by simply adhering to Protestantism, by belonging to an evangelical church, or to a religious family, or because he has religious habits. "Enter ye in by the strait gate. Not every man who saith to me Lord, Lord, shall enter into my heavenly Kingdom, but whosoever doeth the will of my Father." (Jesus.)

READINGS.

1. *Repentance.* Parable of the two Sons. (Matthew xxi. 28-32.) The Prodigal Son (Luke xv. 11-24.)
2. *Faith.* The Centurion (Luke vii. 1-10.) The Crucified Thief. (Luke xxiii. 39-43.) "Through Grace." (Romans iii. 21-24; v. 2.)

SUBJECTS FOR MEDITATION.—1. Let us respect that moment in each man's life which we so rightly call inspired, when he says more than he *knows*, does more than he *can*, becomes more than he *is*. (Vinet.)

2. Spirit is a force which can draw out of itself more than it contains, return more than it receives, give more than it has. (Bergson.)

3. From infancy men are charged with the care of their honour, their goods, their friends, and yet further with the goods and honour of their friends. They are burdened with business, with the acquirement of foreign languages and physical skill, and they are taught that they cannot be happy unless their health, their honour, their fortune, and that of their friends be in good order and that any one thing wanting would make them unhappy. They are therefore given responsibilities and

business to worry them from daybreak. You will say this is an odd way of making them happy! What more could one do to make them unhappy? What indeed? It would only be necessary to relieve them of their cares: for then they would see themselves, they would think of what they are, whence they came, whither they are going; therefore they cannot be too much occupied and distracted; that is why if they have any leisure after many busy hours they are advised to spend it in amusement, to play and to fill every minute. (How hollow the heart of man is and how full of uncleanness!) Not having succeeded in banishing death, misery and ignorance, men have decided to find happiness by forgetting them. Diversions beguile us and by this means we arrive insensibly at death. (Pascal.)

4. God desires everything that is good; consequently He wishes for our welfare, He loves us. If I have ever longed for the gift of expression, it has been when one winter evening on the terrace of an old church I felt the understanding of this love enter into me with the starlight. That was fifty years ago. Since then I have lived, I have suffered. I have done wrong things the memory of which harrows me, I have attempted to build up systems of thought; movements of scepticism have visited my soul, I have been confronted by difficulties, I have understood that I could offer no explanation—but I have never doubted. The evidence of contact prevails against arguments, sights and wrongdoing. We are loved, God wants us in spite of all: I believe it in spite of all, it is the least I can do! (Ch. Secrétan.)

5. In the process of conversion everything is mysterious, nothing is magical; the laws of our nature are

observed throughout and not for an instant do we cease to be men. The whole Gospel is summed up in the second birth and it is this very idea which strikes fear. We accept everything except regeneration, that is, everything except the essential; all except everything. (Vinet.)

6. In isolating it from the capital fact of fellowship we have despoiled conversion of one of its essential elements; an immense number of men are unaware that complete conversion implies a change of attitude towards our brothers upon the earth, as well as towards our Father in heaven. (Fallot.)

7. The will is one of the principal factors in belief. Do not try to convince yourself by accumulating proofs of God but by abating your passions. (Pascal.)

8. From every point of view *faith* is to be distinguished from *creed*. Faith, considered in itself, is a moral act; belief considered in itself is an intellectual state. Christian faith finds its object in a person (Christ), creed has its object in an idea; faith is a *primary* fact, irreducible and fruitful, creed is a *terminal* fact, which may disintegrate and which is sterile. Faith is a *fixed* quality—although varying in degree—always of the same nature in every age and with every believer; belief is a variable quality. Faith is an essential condition, a *sine qua non*, of the Christian life; belief, the “doxy”, good or bad, is an *accessory* and secondary condition of it. And it is proposed to confound these two terms or to change their order of value! What an error! a heritage straight from Rome. . . . The new task of the Church, the reform of reform, consists to-day in separating these two elements which have been confounded and to give the absolutely pre-eminent place to faith in Christ. (G. Frommel.)

9. It is impossible to grasp religious or moral experience as an abstraction. It is the same with this as with life. Life never manifests itself without matter although it does not derive from matter. In the same way the religious life does not exist without belief although belief is not its source. For this reason we distinguish rightly to-day between religion and theology. If we keep the word faith for the moral act which carries the soul towards God, we must not say that belief, an essentially intellectual act, has produced faith, but that faith has produced belief. A rudimentary logic declares that it is necessary to know in order to adore ; historical psychology shows that in the first place we desire, pray and adore in order to know, and that the definition of the adored object is drawn from the devotion addressed to it and the benefit expected from it. It is true, on the other hand, that the preaching of a belief can stimulate faith, that is to say, the religious life ; so that the two act and react powerfully, the one upon the other, during their whole subsequent development. But belief which reaches me from without through one of my brothers only stimulates the religious life in me if it answers to a latent need, a pre-disposition to faith. Otherwise it remains sterile and I may even accept it in its entirety without becoming religious because of it. There are many pretended conversions which are only conversions of parrots. God alone is the author of life. Faith, being the first manifestation of life in the soul, springs from the inner working of God. Man, then, receives life, but he forms his belief. We must pay for the bread of the spirit just as we do for that of the body. Whence follows this consequence : inherited conceptions, which in their day have been individual conceptions, remain inde-

finitely subject to change by the work of the spirit which created them. . . . To *individualise* in myself the faith of my fathers by getting rid of any error in it, to *socialise* my personal faith by despoiling it of all egoism and by giving it a conscience always more enlightened as to its roots in the past and as to what it has in common with the faith of the fellowship of to-day, this is my two-fold task, the two-fold movement of my inner life which constrains me to love both the tradition of which I am the offspring and the inner liberty which constitutes my dignity. (Aug. Sabatier.)

10. By faith it is possible to be so united to Christ that you may say: I am Christ; His holiness, His victory, His life, all things that are His are mine. And Christ can say, I am this poor sinner; all his sins and his death have become my sins and my death from the moment that he united himself with me by faith, and I began to dwell in him. (Luther.)

11. "Whosoever receiveth a prophet because he is a prophet will receive a prophet's reward." The supreme prophet, and the perfectly righteous man, is Jesus Christ. Hence we may declare: Whosoever receiveth Christ because He is Christ shall receive a reward like Christ's; in other words, having identified himself morally with the Saviour, a man becomes inseparable from Him, and God deals with him accordingly. God contemplates him "in Christ", according to the mystical formula of the Apostle. To receive the Messiah as Messiah, the Saviour as Saviour, is not to call upon Him by word of mouth according to certain traditions of family or church; it is not to invoke His name because that appears to us morally seemly upon earth and religiously useful in heaven. No, it is to receive Jesus Christ for

Himself, to receive Jesus Christ because of His words and deeds, His personality, and His spirit, to receive Him because He is beauty, truth, life, because He gives our soul the atmosphere in which she may unfold her wings, because He increases, expands and completes us, and because every divine aspiration struggling confusedly within us finds in Him the word which expresses them. *To be saved* is, after all, to let oneself be won, subjugated, borne heavenwards by the admiration, love, enthusiasm and adoration inspired by Him who is the revelation of the Eternal. *To be saved by faith* is to hear in our consciousness the supernatural voice which says to the sinner : From this moment thou art what thou wouldest be ; thou art this in Jesus Christ ; in Him thou hast reached the goal, for thou shalt attain one day, upon earth or beyond, to the perfect stature of the Son of Man. Fear nothing, thy destiny is inseparably bound up with His ; and just as thou couldst not deny the Holy and the Righteous One without denying thyself, in the same way the Most High could not deny thee without denying the Holy and Righteous One. Such, in its essence, is the strength-giving and liberating doctrine of " Justification by Faith ". It frees us on the one side from obligatory rites or intangible dogmas and on the other frees us from the hard labour of never-ending amelioration, from a vain and complaining piety which consumes itself in good desires and which does not even suspect the fundamental paradox of the Gospel, that the authentic Christian, the specifically Christian, makes the foundation of his whole spiritual development, not what he is but what he will be, and takes his point of arrival for his point of departure. (W. Monod.)

CHAPTER XVIII

HOLINESS THROUGH POSSESSION OF SALVATION

I. REGENERATION.—It is written in the third chapter of the Gospel of St. John, that he who is born a second time shall “see the Kingdom of God,” or “enter” into it. Alas! in actual life it is difficult for a man, even after his conversion, to apply the Christian ideal or even to embrace it in its full extent. It is little by little that he understands in what measure the Gospel confirms or combats our present state of society. Meanwhile, the same temptations are about him and he is subject to unexpected forms of opposition. Such a re-born soul must fortify itself; this development is sanctification.

Perfect holiness is health in its entirety. The saint in the Gospel sense (“separated” from evil, “set-apart” for goodness), the “consecrated” is the complete man freed from selfishness, harmoniously balanced, able to accept every suffering and every joy as an instrument of progress for himself and for the world, able to work for the establishment of the Kingdom of God. To be a saint is to reflect the soul of the Son of Man. What higher aim can a man set himself?

II. HEALTHY PIETY.—Jesus declared to the Pharisees that their religious propaganda made their pro-

selytes hard and fanatical. In the same way to-day there is a kind of piety which does not improve those who practise it; they become proud and obstinate in their opinions, narrow, insensitive to the real problems of the present hour, more preoccupied with sentimental nothings than with real tasks.

The clergy have often proposed mysticism as the ideal of sanctification. But the Apostle Paul (himself a mystic) placed love above ecstasy, the capacity for service above certain supernatural gifts. Let us distrust religious experiences which change the natural line of daily duty, or which seem to set at a distance the men and women about us.

The call of Moses at the burning bush, of the child Samuel in the sanctuary, of Elijah in the cave, of Isaiah before the Cherubim, of Peter in the house of the tanner, of Paul on the road to Damascus, of the seer on the Isle of Patmos, were all allied to some mission to their brother men; instead of being confined to an anxious quest or to the passionate contemplation of individual salvation, they were enlarged to receive the vision of social duty. (W. Rauschenbusch.)

III. THE HOLY SPIRIT.—At Pentecost the inspiration from on high became the joint possession of the community of the disciples. While in history the Holy Spirit had seemed to be the monopoly of certain elect souls, at Pentecost the prophecy of Joel is seen to be realised, and divine enthusiasm was democratised: "Your young men shall see visions, your old men shall dream dreams; on my very slaves and slave girls will I pour out my spirit".

For the establishment of the Kingdom of God there is need, not only of the converted, but of the inspired.

And in the same way that we cannot enclose all saving religion in the visible Church, nor all the mystery of the incarnation in Jesus Christ, we cannot confine all actual inspiration to the Bible.

Jesus has given to the world a new *Book*, His *Person* and a *Church*. But the supreme gift of the Saviour was the Holy Spirit, which was to guide the disciples into "the whole truth". And Jesus said: "I will pray the Father and He shall give you another Comforter that he may abide with you for ever; even the Spirit of truth whom the world cannot receive. . . . He shall teach you all things . . . ; I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of truth is come, he shall receive of mine and shall show it unto you."

Practically, the Spirit of God cannot be distinguished from the Spirit of Christ of which St. Paul declared, "the Lord is the Spirit". (Corinthians iii. 17.)

IV. THE SIXTH SENSE.—Above the mineral and vegetable worlds are found the animal and the human kingdoms. But there are two humanities; one natural and one regenerate. "That which is born of the flesh is flesh and that which is born of the spirit is spirit." Pascal discerned three orders of greatness: material, intellectual, spiritual.

The intelligent, moral and godly man is not necessarily the spiritual man. He no more perceives the profounder religious realities than the blind man perceives colour. "The natural man", writes St. Paul, "receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged

of no man." He is actually gifted with a sixth sense.

V. THE WITNESS OF THE SPIRIT.—The eighth chapter of the Epistle to the Romans, resplendent as it is with flashes of the Spirit, should be read and re-read. "For as many as are led by the Spirit of God are the sons of God. . . . Because you are sons God hath sent into our hearts the Spirit of his Son which cries 'Abba' that is to say, 'Father'. The Spirit Himself beareth witness with our spirit that we are the children of God."

VI. PROMISE AND WARNING.—"If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Jesus.) "Quench not the Spirit. God is not mocked. What a man sows, that also shall he reap. He who sows for his flesh shall from the flesh reap corruption. He that sows of the Spirit shall from the Spirit reap life everlasting. (Paul.)

READINGS.

1. *Jesus and Nicodemus.* (John iii. 1-11.)
2. *The Victory over Sin.* (Romans vi. 11-14 and Titus ii. 11-14.)
3. *The Spirit of Life.* (Romans viii. 1-2, 5-17.)
4. *The Flesh and the Spirit.* (Galatians v. 16-25.)
5. *The Animal Man and the Spiritual Man.* (Corinthians ii. 6-16.)

SUBJECTS FOR MEDITATION.—I. I have read and re-read the Gospels. Not once have I found Jesus merely intellectual or theoretical; He is always dealing with life and moral action. He never sought the title of philosopher or theologian but that of physician. His

work is that of healing ; it is health that He wishes to establish in the entire human being. To heal and to save are synonyms to Him. That is why His Gospel is the Gospel of Salvation. Salvation is deliverance from the power of evil, it is filial communion with God which once alive in the soul becomes even here the source of peace and joy, the actual germ of eternal life, the victory of the spirit. (Aug. Sabatier.)

2. It is just that if my inner life slumbers, if ease and self-love invade me, if indifference numbs and paralyses my conscience, it is just and right that all certainty should evade me. We desire support for the moment when the support of the spirit is wanting. There is none ; there should be none. We would believe without believing, possess a means of believing, an appearance of faith, in the hour when we believe no more, the spiritual life having failed. This means does not exist ; it must not exist. We must not be able to imagine that we are in shelter because we have found our refuge in correct beliefs or in the practice of official devotion. The just live by faith. And faith is an energy which takes to itself divine graces and puts them into action in human life, consecrated to the service of God and man. (Leopold Monod.)

3. All material forms, the firmament, the stars, the earth and its kingdoms, are not worth the least among living intelligences ; for the living intelligence knows all the rest and itself, and the material forms know nothing. All material things together and all the intelligences and all their productions are not worth the least movement of love : that is of an infinitely higher order. (Pascal.)

4. The Church in receiving Holy Scripture and in

registering her support does not render it authentic as though it had been doubtful before ; but because she knows it to be the pure word of her God, she reveres and honours it. People ask how we shall be assured that the Scriptures have come from God if we cannot take refuge in the authority of the Church : it is as though someone should enquire how we shall learn to discern light from darkness, white from black, sweet from bitter. For the Scripture can make itself known by a feeling as marked and infallible as that with which white and black things show their colour and sweet and bitter disclose their taste. (Calvin.)

5. You will have life and therefore salvation (two words for one thing) only when your heart shall have perceived the truth as it perceives pain and joy. (Vinet.)

6. The Church has been sceptical with regard to the doctrine of the Holy Spirit. She has limited inspiration to bishops, to the hierarchy, to the Pope, or to those authors whose writings have been received within the covers of the New Testament ; she has refused it to simple Christians. The religion of the Spirit is the religion of love, liberty and holiness. It is to this inner religion of the Spirit that God would lead His Church. He disquiets, torments and instructs her by the scientific development of our time, in order to constrain her to take the road to new horizons. The two periods that have passed in the history of Christianity might be described as the *Pagan* and the *Jewish* periods : that which is authentically Christian is about to begin. The religion of the priest and of the letter are exhausted and die under our eyes and give place to the religion of the Spirit. (Aug. Sabatier.)

7. Jesus declares that every sin can be pardoned,

even blasphemy against the Son of Man. And if this declaration belongs to those who blaspheme Him, how much more does it apply to those who do not know Him. The only sin which cannot be pardoned is the "sin against the Holy Ghost", that is to say, contempt for and persevering violation of the witness of God in our conscience. Is it not the affirmation of the religion of the Spirit in which alone man can save or lose himself utterly? Yes, Jesus Christ is the Way, the Truth and the Life. But if to love Jesus Christ and to cleave to Him is to follow above all in the path of truth, then to consecrate oneself to the truth, to put one's hope in truth, even while misunderstanding Jesus and setting Him aside,—is still a way of following Him, walking in His path and of finding Him. Ignorance and contempt will only endure for a time, and when all the veils shall fall those who repulsed Christ because they did not recognise Him shall perceive that in pursuing the truth it was yet His Spirit they were obeying unawares. Nevertheless, we can understand why, in the normal course of things, the Person of Christ is essential to Christianity, and why Christianity could not separate itself from Christ without dying. What makes us Christian is the Spirit of Christ. Now this Spirit emanates from His conscience. In penetrating ours He transforms it, and out of the conscience of a wretched sinner creates the conscience of a child of God. The full and normal development of the Christian conscience can only come about under the influence of Christ. He is the stem by which the sap reaches the branches. (Aug. Sabatier.)

8. He alone who longs for the Spirit as he never longed for anything else shall obtain it. (Fallot.)

9. There is something profoundly dramatic in the Christian faith, which startles and surprises. A tragic element runs right through it. It does not enrich only, but despoils; it does not only give life, it destroys. The believer does not only choose to be permeated by the Spirit of Christ, he does not only take on the character of Jesus Christ, he puts off his own, and in doing so, condemns, repels and repudiates it. There is a struggle because there is a contradiction. The believer is crucified to the world and to himself; to live in Christ, he dies to himself. And it is in Christ Himself that he seeks and finds the principle of this death. If he calls this dying a crucifixion it is because the Cross of Jesus typifies and measures it. Between this Cross and the redemption of the faithful a mysterious relation is set up, rarely defined, but profoundly and instinctively felt, which is a psychological *fact* before being a theological idea. If pure chance made the crescent the symbol of Islam, it is not chance which has made the Cross the symbol of Christianity. (Frommel.)

10. The three great obligations of the Christian are comprised in the love of God, in the love of our neighbour and in the generous love of self,—the care for our perfecting and for our sanctification. (Ch. Babut.)

11. Most Christians consider holiness as an effort against nature, while in reality it is unity with nature perfectly understood and perfectly practised. (Fallot.)

12. "*He that is joined unto the Lord is one Spirit,*" says the Apostle. It is the true expression of my experience. The Holy Spirit does not make a passing visit; it is a permanent indwelling. He is one with me. This is no juxtaposition, it is a penetration, a profound modification of my nature, a new way of

existing. We need not envy in any way the contemporaries of Jesus ; we have within us that which they contemplated without. Taught, enlightened, overflowing, filled with joy, we lack nothing. Why not go the whole way and dare to say : We do not only see Him, we are identified with Him ! Thou knowest, my God, with what trembling I write this. (Armand-Delille.)

13. Early rising is the secret of all spiritual force. Every morning between five and eight there is an opportunity which does not recur during the day. He who rises early is the master of his body, his day, his house, his soul, his life. Without discipline there is no energy. In our time little discipline, hence little energy, little character. Discipline is to energy what method is to science. By method, without very great intelligence, how many have arrived at science. How many also without great will power have found energy through discipline. This discipline is the sum of the rules to which one submits oneself and in which one's life is framed. Never, under any pretext whatever, make light of rules. To gain this point is to gain everything. It is difficult to be Christian ; to be Christian without ceasing to be man ; to be filled with the priestly spirit and to remain lay ; to speak everyone's language ; to remain in the general atmosphere of one's time and country ; to live in the Bible and to live in humanity ; to be a member of a family and yet altogether Christ's ; to be patriotic while loving the Church ; these are difficulties enough. A superficial knowledge of Christ creates contradictions everywhere : an ever deepening knowledge of Christ alone can solve them. More and more I experience the need of considering Christ as a person,

quite apart from every theory ; to possess the image of Christ by clearing up and defining each characteristic of this image. I must possess my Christianity as pre-Raphaelite painters re-possessed nature which had been reft from them by artistic convention. Every fall weakens, every fall makes us unfit for the work of love and apostleship—not only apostleship in the wide sense but apostleship in detail, to which each Christian is called. What a difference those who surround me will see and feel in me : according as they will see in me a partner in sins, a defeated man like themselves ; or else a conqueror, a man emerging from solitary combat, silent, but victorious. . . . To believe, to surrender to God, to abstain from proving an obstacle to Him. To believe . . . seriousness in speech, silence . . . let us try it again and again. The way to this is to tell everything to God. . . . There are contacts which separate. There are separations which bring together and which are the indispensable conditions of considered and definite action. There are also conversations which separate and do harm and silences which speak. Oh to be blessed, and to bless ! (A. Boegner.)

CHAPTER XIX

THE BIBLE : WHY READ IT ?

I. MEANS OF GRACE.—What are the means of grace at the disposal of every Christian by which he may develop his spiritual life even when isolated religiously and outside the confines of the visible Church ? *The Bible* which provides for the nourishment of the soul ; *Prayer* which is its vital breath ; *Discipline* exercised over itself ; and *Service* rendered to neighbours which corresponds in the soul to muscular functions or movements of the body.

II. WHAT THE BIBLE IS NOT.—To the Protestant the Bible is, *par excellence*, the means of grace. It is not a mosaic of maxims, a museum of separate verses, all of equal value and arranged on a common plan. It is a book or rather a literature which covers fifteen hundred years. It is not a *catechism*, a manual of theological instruction, a systematic work where the matter is arranged by subjects in scientific order. It is not a collection of moral discourses, a volume of sermons ; it contains exhortation, chronicle, parable, biography, song, prayer, praise, poetry, vision, letters, occasional writings, quite another thing from a series of discourses. It is not even a book of *devotion* in a strict sense ; no doubt it feeds, enlightens and exalts

a soul which believes, prays and adores ; but it is not, taking it as a whole, either in essence or form simply " a pious work ".

III. WHAT IT IS.—*A history*, a history of the redemption of the human race. The annals of Israel are only a parenthesis in the epic of the Kingdom of God. If " salvation cometh from the Jews " (John iv.), this means that salvation comes from the Providential Person, the " Desired of Nations ", from Jesus the Messiah. The Bible then is the story of the Saviour, of Christ, of His victories, for it is arbitrary to confine His activity within the thirty years of His earthly ministry. If there is one fact necessary to faith in the Redeemer, it is that He was present on the earth by His Spirit before taking on visible form, and that He is still here in Spirit after His departure from Palestine.

The Bible is a recital of Divine activity in the past for the salvation of the world in Jesus Christ ; it is also a picture of Divine initiative in the future for the salvation of the world in Jesus Christ. The Book of yesterday, it is the Book of to-morrow. Hence it is the Book of to-day ; for if Jesus *suffered* yesterday, and if He is to *reign* to-morrow, He *lives* to-day, being " The same yesterday, to-day and for ever ", the living Word soul of the *written* Word. The letter of scripture is the transparent garment which discloses the " Light of the World ".

IV. THE BIBLE AND JESUS CHRIST.—Thus all objections to the Bible fall to the ground. Sometimes we stumble upon strange or scandalous stories in The Holy Books, upon errors and contradictions in the sacred text ; we cry : " Such a work is not inspired ". But it is a matter of believing not in the inspiration of

the Bible but in the inspiration of Jesus Christ. Overcome by His moral splendour, we cherish the pages which reveal it to us and we consider them divine just so far as they help us to contemplate His Divine face. But the books of Esther, of Ruth, of the Song of Songs, of Ecclesiastes, do they bring us a revelation of the beauty of the Saviour? On the contrary, while the law of Moses, the Prophets, the Psalter, are illuminated by some of the rays which burst into flame later on the mount of the Beatitudes and upon Calvary, there are passages where darkness still persists (psalms of vengeance, polygamy, bloody sacrifice, wars of extermination, denial of immortality). Inspiration vanishes where the spirit of Jesus Christ is not present.

V. THE BIBLE AND THE KINGDOM OF GOD.—On entering the atmosphere of the Bible we are caught up by the whirlwind of an enthusiastic multitude. Seers, prophets, apostles, evangelists, confessors and martyrs all acclaim the Kingdom of the Messiah. It is for the ideal of the Kingdom that they have written, wept, bled, sung and prayed. It is to this goal that they advance through flood and fire. If we follow in the steps of this multitude without knowing what force moves them, if we open the Bible without discerning the plan of the Eternal for the salvation of the world, how are we to understand the Scriptures?

They remain an insoluble conundrum so long as we fail to accept the Gospel conception of existence and refuse to take the central prayer seriously, "Thy Kingdom come". In such conditions the Bible will appear to us a sublime book, but not adapted to modern society. On the other hand as soon as we discover that it is a history with which we have to identify ourselves

in order to attain our full stature as men, a history which must be brought to completion in communion and co-operation with the Saviour who fights in the vanguard,—we understand the solemn warning of the Messiah to the blind Pharisees, “Ye search the Scriptures . . . and these are they which bear witness of me.”

READINGS.

1. *Lower Inspiration.* Massacres and rejoicings. (Esther ix. 1-19.) Doubt and despair. (Ecclesiastes iii. 16-22 : ix. 1-10.)
2. *Secondary Inspiration.* Lamentations of Job. (Job xxxi. 16-40.) Appeals of Wisdom. (Proverbs i. 20-32.)
3. *Higher Inspiration.* The true fast. (Isaiah lviii. 1-10.) Jesus washing the feet of the Apostles (John xiii. 1-20.) Farewells of Paul to the elders of Ephesus. (Acts xx. 16-38.)

SUBJECTS FOR MEDITATION.—1. Read little, meditate much, pray always. (My mother.)

2. The Bible brings us into the midst of a group of the inspired ; and what affects us is the spirit of the group as a whole. The Bible offers us successive preliminary sketches whereby men of God have prepared for the picture of the perfect life. Besides this it contains in the Gospels, which form the conclusion, the revelation of the picture of the perfect life in all its beauty. (Fallot.)

3. The Bible will remain the light of the spirit and the bread of the soul. Neither the superstitious on the one side nor religious sceptics on the other have been able to damage it. If there is one thing certain in the

world it is that the destiny of the Bible is bound up with the destiny of holiness upon earth. (E. Schener.)

4. I have begun to lay bare under the title "The regrets of a dying man", the fresh views which come to a man about many things which he would like to do otherwise if he were recalled from the half-open tomb: one of the most important is the study of the Word of God. Oh, how can we show enough attention and respect to Holy Scripture? Doubtless it is not the truth that saves us, but the truth is the road to salvation; it is not salvation, but it is the book which reveals salvation to us. . . . And yet how rare are those who study the Scriptures profoundly. We limit ourselves to a uniform study which scarcely penetrates beneath the surface, which by covering always the same ground affects us sometimes with a kind of fatigue. One must take trouble in this matter as with prayer and every part of the Christian life. God would have man work with Him. A taste for the Bible, a love for the Bible is the fruit and recompense of this humble, sincere and persevering work. (Adolphe Monod, *Farewells to his Friends and to the Church*, 1856.)

5. The distinction between sacred writings and revelation must be considered an indisputable victory of modern theology. While the truth, that the Word of God is in the Bible but the whole Bible is not the Word of God, would have seemed intolerable to our fathers, there is no one in these days who does not confess it. (Aug. Sabatier.)

6. In 1229 the Council of Toulouse established the Court of Inquisition and marked out for it this plan of action. "The houses, the humblest shelters and even the subterranean hiding-places of men convicted of

possessing the Scriptures shall be utterly destroyed. Any who shelter such men shall be severely punished."

7. The Jewish book of origins is printed by millions of copies in our day. Never was there a more active ferment than at that remote epoch almost beyond the bounds of history where there was implanted in some burning souls the sacred fire of justice, of moral discipline and of religious puritanism. (E. Renan.)

8. What influence is the least moderate, the most vehement and the most exciting? That of the Bible which makes the mind and the heart of man to bound and the hills to leap; it is the Book of upheavals, of great and tragic pictures, of great social readjustments; of prophets announcing the brotherly equality of men, the disappearance of war, the reconciliation of the lion and the lamb feeding in the same pasture, the appeasement of the wolf. (J. Jaurès.)

9. This differentiation in the traditional Bible with which the new theology is reproached, each Christian practises without hesitation or scruple. He always turns to those parts of Scripture which nourish faith and console troubles. (Aug. Sabatier.)

10. Take a map of the world; consider the peoples who constrain themselves to pursue the Perfect Life. Go and sit at their fireside; in the greater number of these families you will find the Bible. (Fallot.)

11. He who gave to our reformed Churches of France their first translation of the Bible was Pierre Olivétan, cousin of Calvin (who was first introduced to the Gospel by him). Here is an extract from the preface of this famous version which provided the spiritual food of our fathers for more than three centuries. It is dedicated by the humble translator to the Church of Jesus Christ.

“ Poor little Church ! thou who art still in bondage beneath the bludgeonings and menaces of so many frowning and repulsive masters, go, cleanse thy rags all dusty and earthy from having run, twisted and burrowed in the slough of vain traditions ; wash from thy hands the filth of serving evil ends : clear thine eyes, bleary with superstition and hypocrisy. Courage ! Take leave of thy masters and of this unnatural woman thou hast so long called mother ; say to them that the time has come for thee to follow Christ thy spouse, who is asking for thee. Come boldly with all the bravest and dearest of thy court, all those execrated for the sake of Christ, not for their misdeeds, and whose titles are : Accursed, Blamed, Hunted, Slandered, Disarmed, Racked, Abandoned, Excommunicated, Anathematized, Imprisoned, Damned, Banished, Spat upon, Executed, Mutilated, Tortured, Branded, Drawn, Dragged, Roasted, Stoned, Burned, Drowned, Beheaded, Dismembered and other glorious and magnificent titles of the Kingdom of Heaven.” It has been rightly judged that this *naïf* humour has placed Olivétan between Rabelais and Calvin among the makers of the French tongue. This page ought to have an honourable place in the anthologies of old French. (E. Doumergue.)

CHAPTER XX

THE BIBLE : HOW TO READ IT

I. HOW TO BECOME ACQUAINTED WITH IT.—Jesus Himself meditated upon the Old Testament to nourish His own soul. Let us read the Bible daily, not casually, but methodically. And in the first place, as one does with any other volume, beginning at the first page and continuing to the last. Then, by re-reading a particular book, for instance Proverbs, Job, a Gospel, an Epistle, studying it thoroughly, taking note of the plan and the leading ideas. Lastly, by giving oneself to a particular subject (sin, conversion, prayer, suffering, the after life, etc.), without confining oneself to a special book, but running the whole gamut of the Scriptures.

In order to indicate striking passages, it is good to underline them ; it is even possible to assemble visually all the texts bearing on one subject by adopting a different colour for each group of passages. If the reader has not got a parallel Bible, a Bible concordance is necessary in order to discover quickly all the passages containing a certain word (sing, weep, die, believe, etc.) ; or the book, chapter and verse thus ascertained enables one to find a word the whereabouts of which is uncertain.

II. HOW TO UNDERSTAND IT.—It is useful to read

the different portions of Scripture in an order which reproduces the general progress of Revelation. Beginning with Judges and the Books of Samuel, the lowest level of Israelitish piety, one may thus understand from what coarse material the Spirit of God has patiently drawn the elements of the Christian Church. Following these the Prophets will initiate us in the religion of the conscience, the longing for social justice and the Messianic hope. Then comes the Pentateuch written in the schools of the Prophets. Their spirit glows in the frescoes of Genesis, the idylls of the Patriarchs, the epic of Moses the emancipator of slaves. As to the contradiction between the simple religion of the Decalogue and the complex ritual of Leviticus, it is solved by the fact that tradition has inserted a second version, inspired by the priests, alongside of that written by the Prophets. (Herein is seen the dawn of the conflict which came to a head in the tragic struggle between the sovereign Pontiff, Caiaphas, and the Son of Man, Jesus.)

Then the Psalms should be read. While the Prophets addressed themselves to the *Nation*, the Psalms express *individual* faith, personal and intimate piety. Fitful gleams of an after life seem sometimes to lighten their prayers. So true is it that a profound spiritual life is potentially eternal life.

Lastly, in beginning upon the New Testament, it is instructive to begin with the Epistles of St. Paul, in particular with the earliest, those to the Thessalonians. This apostolic correspondence puts the problem: From what source sprang those Christian missions spoken of in the Acts of the Apostles? We then ascend the highest peak, the Gospels. There we find equally

the passion for the individual soul and for the Kingdom of God, both incarnate in Christ, Prophet and King, the Messiah-Saviour.

III. HOW TO UTILISE IT.—First by reading it intelligently. Let us apply the following principles. A. *The Revelation is moral and religious.* (The Bible does not give theoretical instruction in the domain of the sciences, but practical instruction in that of conduct.) B. *No text should be interpreted without the context* which reveals its meaning and of which it remains an inseparable part. (Whether the context be the preceding and succeeding passages or a matter of general setting and of the general trend of an entire book, possibly even of several books.) C. *It should not be interpreted according to the inclination of the ignorant or the imagination of sectarians.* (Any man can, of himself, discover in the Scriptures the secret of regeneration and of life ; but in the region of theology and of the Hebrew or Greek text, the individual has need of a guide.)

Above all, the Bible must be read with prayer—otherwise we run the risk of hardening ourselves through familiarity or of increasing our responsibility by disobedience to the Holy Spirit. Prayer enables us to enter into communion with those inspired souls whose religious experiences are preserved in the Bible. The divine ardour which consumed them slumbers beneath the letter of the Scriptures, just as the rays of a prehistoric sun sleep in the coal. The Bible thus conceals ineffable spiritual possibilities : the sacred fire which burnt within psalmists, prophets and apostles, the consuming passion which drew from the Redeemer His cry ; “ I am come to cast fire on the

earth!" All these energies may spring up anew in him who prays: "Speak, Lord, thy servant heareth."

Thus on the banks of the Zambesi, as upon the banks of the Seine, the word of God bursts forth, burning and dazzling, from the pages of the Bible; the wicked man loses his taste for evil; the pardoned sinner gives thanks; the despairing takes courage to sing; the egoist becomes a missionary; the dying reaches out his arms to life: and the workshops of the future city of God upon earth are thronged with an innumerable multitude of builders.

READINGS.

1. *Barbarous Religion.* Human sacrifice by Jephthah. (Judges xi. 1-40.) Saul with the Witch. (1 Samuel xxviii. 4-20.)
2. *The Soul of the Prophet.* (Jeremiah i. 4-10; xx. 7-11; xxxi. 31-34.)
3. *The Apostolic Ideal.* (1 Thessalonians ii. 1-13; 2 Corinthians xii. 1-21.)

SUBJECTS FOR MEDITATION.—1. Do not read the Bible to become more learned but to become better. If you stumble upon verses which you cannot understand do not be troubled but read further; any truth, the knowledge of which is important for everyone, is stated by the Bible in very simple language so that all men may understand. From each page only the same questions always emerge: What may we expect from God? What does He expect from us? The Bible then is the manual of the perfect workman and the reading of it is only profitable to men who apply themselves to become good workmen of God. It has nothing to say to those who are not anxious to put its teaching in

practice. He who refuses to act renounces understanding. Put your whole intelligence into your reading. Read very little at a time, weighing each word. Read as speaking to God and read slowly so that God may have time to reply. From every word that you understand make a rule of conduct to which you may at once conform your life ; and this word, lying within your soul like living seed, will germinate and bear fruit. As soon as it is possible to join with your brethren to read the Holy Book do so. God turns away from the proud man who says, "What need have I of other men ? The Bible is enough for me." The Book of God only belongs to those who rejoice to be members of God's family. It is upon this Book that living Churches are built and each in turn becomes a society of mutual help which uses the experience of each member so that all help each other to understand better what God has done for each, and what He expects from them. (Fallot.)

2. It is not necessary to go further than the indifference and fanaticism concerning the Bible to understand the real causes of the present dissensions between Protestants. And behind these two rivers of indifference and fanaticism which ravage our Churches there rises formidable as a mountain in which they have their source the phenomenal ignorance of the faithful regarding the elementary data of Biblical science. It is allowable for Catholics to be ignorant of Biblical science ; for a Protestant whose faith and religious liberty have no surer foundation than the Bible, ignorance is suicide. (Roberty.)

3. The traditional form in which Scripture is published despoils its literature of its charm and its freshness.

These books, so different, composed in the course of many centuries have been grouped in a haphazard manner ; a system of cutting them up into verses chops them up quite arbitrarily into short numbered sentences. The division into chapters prevents one from seizing the general movement of thought in each book. Poetry is presented in the form of prose. The intrinsic power of the Bible must certainly be extraordinary to have been able to retain its influence in spite of such disastrous conditions. If the sacred books were arranged in their chronological order, divided into paragraphs, enriched with introductions and notes, the Bible would gain innumerable readers ; a forgotten literature would be discovered anew. (R. Heber Newton.)

4. In reading the Bible do not always return to the same books. Always give to Jesus Christ and to the Gospel the first place. John and Paul taken separately are not the whole Gospel. It is possible to misuse the Gospel strangely, seeking in it excuses for every kind of foolishness and even encouragement for indolence and selfishness. How I love James with his " pure religion and undefiled ". (Alfred Bœgner.)

5. The oldest monument in the French language is a Biblical dictionary. It dates from 768. It was discovered in 1863 in the library at Reichenau. This glossary is arranged in two parallel columns, of which one gives the words of the Latin Bible, the other the corresponding words of the same period. Thus the first writing in the French language is intended to make the Bible understood. Probably the first time that French was used for the composition of a book it rendered homage to the Word of God. This fact should suffice to show that the place occupied by the Bible in

ancient France was one of honour. The Bible became known in Gaul through the missionaries of the third century. "The Church, by the propagation of the Holy Scripture which she translated, contributed more powerfully to the progress of the Latin tongue and to the definite disappearance of Celtic dialects than 300 years of Roman domination." It is therefore to the Bible that we owe in great part the French language, the daughter of the Latin. A book only transforms a language when it is largely known amongst those who speak it and exercises a profound influence over them. (D. Lortsch.)

6. Among modern peoples none, if we except the Germans, can compare with the French for the richness and antiquity of Biblical literature. To the best of our knowledge, the libraries in Paris alone contain more Biblical manuscripts in French than all the libraries beyond the Rhine contain in German. But on the other hand no people, not even the Slavs, have shown such coldness in the last centuries for this literature, in spite of the inexhaustible and valuable information it furnishes on the history of the language of learning and of religion. (E. Reuss.)

CHAPTER XXI

PRAYER

I. THE WAY TO PRAY.—Let us live in such a way that prayer may be the extension of our life. Frivolity, lying, spite, excitement, passion, hinder meditation. In addition to this general preparation for prayer there is a special preparation. Let us keep times for praying. Let us know upon what subject, for what, against what, we wish to pray. When inspiration is wanting let us choose passages for repetition, whether from the Bible or the annals of the Church, prayers which have been put to the test.

II. THE NATURE OF PRAYER.—In the first place it is the cry of human distress, a recital of our sorrows and our remorse, an avowal of our complete impotence. Further, the personal request is legitimate ; it expresses the ardent outburst of our nature longing to escape fatalism, thirsting for pardon and consolation. Lastly, it is an appeal for sympathy in solitude and aspires after communion with the Father.

Supplication, however, is not the only form of prayer. Prayer considered as a perpetual moaning to the Almighty has nothing particularly evangelical about it ; it is to be found under this aspect in all religions. True prayer is something other than begging. It includes

adoration, thanksgiving, confession, intercession, consecration.

III. PRAYER AND REASON.—Prayer is our highest prerogative, the supreme flowering of the spirit, the deliberate assertion that the invisible world is the sovereign reality. It is the inward act by means of which we draw on the energies which are indispensable to our complete development ; and is thus the condition of normal humanity. By this means we make contact with the eternal force which raises man above the animal, and humanity itself to a higher kind of existence of which Jesus is the glorious guarantee. Prayer raises us to the “ perfect stature of Christ ”.

IV. PRAYER AND THE WILL.—The Christian takes another attitude from that of the heathen prostrate in the dust in order to secure the favours of a capricious divinity. His attitude is not of expectation only, but of assurance. He does not begin the day by wailing, “ May I be succoured from on high ! ” Believing in victory beforehand he takes hold upon saving strength ; for prayer, far from being a mark of apathy, is a noble labour, fruitful and courageous.

V. PRAYER AND THE SOUL.—Prayer is not merely a work of courage, it is also prostration, contemplation, abandonment, repose. The spiritual world envelops and sustains us ; let us imitate the new-born child content to be warmed at the bosom of its mother. In prayer, the expanded soul, purified, capable of ineffable assurances, is radiant. She surpasses herself ; she receives prophetic pledge of promised transformations, she tastes immortality.

VI. GOD HEARKENING TO THE SOUL.—There are prayers which by their nature cannot be heard (“ May

the earthly globe become a cube!"); others which ought not to be heard, for God would then be influenced by our fancies, mistakes and vices. Besides, indolence would triumph; men would substitute prayer for *thought* and *action*, which are also ways of working with God.

Other prayers move in vast regions without clear frontiers where it is idle to assert in advance whether it be possible or not for them to be answered: experience will show; it is a question of fact.

But men would have abandoned prayer long ago if it fell into nothingness like a stone into the abyss. On the contrary, innumerable answers have been registered whether in the domain of *physical ills* (the ex-voto: Paul, however, prayed in vain three times to be delivered from his thorn in the flesh); or in the domain of *moral trial* (nevertheless Jesus in Gethsemane prayed three times that the cup, if possible, might be removed from Him); or in the domain of *intercession for another* (Christ had prayed for Peter who denied Him three times; moral personality keeps its independence).

The Bible is filled with unanswered prayers, even legitimate ones. However, the "no" is sometimes as really an answer as the "yes". On the other hand silence from on high is not always final; it incites to perseverance, that educator of faith. Lastly, unanswered prayers often create a mysterious link between ourselves and God, like the possession of a common secret.

VII. MAN ANSWERING GOD.—There remains a class of prayers which are always heard; he who prays becomes a medium of the Holy Spirit; he becomes a means for the manifestation of spirit upon earth. The Holy Spirit seeks to enter into us that we may be used

in the service of His work of Redemption. To pray is to offer the means of incarnation to the Divine. In this aspect, to pray is to answer God ; from another point of view, it is to allow God to answer us.

To pray in the name of Jesus Christ is not only to pray in the name of His promises, of His example, of His work past and future, it is to pray as He would do in our place, in the name of His presence within us, to pray in His spirit.

VIII. THE LORD'S PRAYER.—This Spirit of Christ reveals to us in the Lord's prayer the conditions of all effective prayer.

A. *Faith*. "Father." B. *Obedience*. We seek for grace to accomplish the will of God,¹ we take our stand against the moral perils of trial or of temptation (the original Greek has the double sense). We enter into a covenant to pardon offences. C. *The fraternal and brotherly attitude*. We do not say "*my* Father", but "*our* Father!" nor "*my* bread", but "*our* bread". D. *The vision of the Kingdom of God and consecration to this ideal*: moral holiness placed above material prosperity, and care for the whole raised above individual egoism. ("Seek first the Kingdom of God" declared Jesus.)

READINGS.

1. *Adoration*. (Psalms viii., civ., cxxxix.)
2. *Thanksgiving*. (1 Chronicles xxix. 10-20 ; Psalms ciii., cxvi. ; Revelation xix. 5-7.)
3. *Supplication*. (Psalms xxii., xxxi., xxxix., cxxx. ; Acts iv. 23-31.)

¹ In Gethsemane "Thy will be done" means *accepted*; in the Lord's prayer "Thy will be done" means *accomplished*, a protest against evil.

4. *Confession.* (Psalms li, lxxxviii.; Daniel ix. 3-9 and 17-19.)
5. *Intercession.* (Exodus xxxii. 11-13, xxxii. 33; 1 Kings viii.; Luke xxii. 32 and xxiii. 34; Colossians i. 9-11.)
6. *The Prayer of Faith.* (Mark xi. 22-24; James i. 5-6.)
7. *The Prayer of Obedience.* (Isaiah i. 11-17; Matthew vi. 14-15 and viii. 23-35.)
8. *The Prayer of the Kingdom of God.* (John xvii. 20-21.)

SUBJECTS FOR MEDITATION.—1. Prayer, good or bad, may be considered as the most intimate affection and dominating desire of a man, the revelation of what he accepts, hopes and demands of life, the revelation of what he is worth and what he is. At the lowest rung of the zoological ladder, the unicellular amœba which moves in quest of food manifests a hunger which is the rudiment of prayer. One is sometimes astonished that this is not mentioned among the Beatitudes. But it is there: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Prayer is hunger and thirst. (Fosdick.)

2. What place does prayer take in the practice of most Christians? A few moments consecrated to meditation, morning and evening and then the raising of the heart to God in special circumstances. If I were beginning life again I should give much more time to prayer, and should confide in it much more than in work, which it is our duty never to neglect, but which lacks force unless upheld and inspired by prayer. Above all I should fill my prayers with the tenderness

and fervour of the Holy Spirit which are not to be acquired in a day. O my friends, you who are full of life, you whose career has no appearance of reaching its term—begin new habits of prayer; with this spirit of fervour carry into prayer a spirit of order and method which will augment the power of prayer just as it augments the power of all things human and seconds Divine power itself; this order and method of which Jesus Christ has given us an example in a model prayer—the Lord's Prayer. (Ad. Monod.)

3. We must pray in order to live as Christians and live as Christians in order to pray. . . . Prayer which has a right to our whole life asks none the less a place of retirement and consecrated hours. Neglect of the means of grace is nearer than one thinks to contempt of grace. He who prays is nearer Jesus Christ than were the Apostles by His side. (Vinet.)

4. God has established prayer to endow His creatures with the dignity of causality. (Pascal.) Compare with this Vinet's saying; "Prayer a source of creative power."

5. In prayer we see religion in action if it is real religion. A history of prayer would perhaps be the best history of the religious development of Humanity. (Aug. Sabatier.)

6. Prayer is the effort by which man seeks to accomplish "right action," or, what comes to the same thing, "to realise his destiny". The more a man prays, that is to say, the more a man struggles to lay hold upon God, the more he acquires self-mastery. When prayer has enabled man to lay hold of God, then it enables God to lay hold of man. This indwelling of God in man is called inspiration. Inspiration is God's response to man's prayer. (Fallot.)

7. To pray much is not to speak much, nor to think much, but to love and desire much. Prayer is no other than the interpretation of the love and desire of the heart ; and all the desires of the heart being present before God and being offered to Him from time to time, we pray much and continually when at the bottom of our hearts we have a great desire to be profitable to the souls we serve for the love of God and for His glory. (The Jansenist Quesnel.)

8. " Having risen early, it being yet night, Jesus went into a desert place and prayed." Prayer should be offered early (before the work, anxieties, struggles and anguish of the day) ; it should be made in physical and moral seclusion. Know how to make a solitude about you. Such prayer is the secret of all activities and victories. Not to pray beyond a certain time (unless a great number of subjects make it necessary) ; to think before praying, to pray in an ordered way, to speak to God as to a man one respects and whom one would fear to offend by the making of phrases ; often to model our prayer upon the Lord's Prayer is also a corrective. " Ask and ye shall receive." Ask ! Pray, yes, pray, and not only decide to pray ; I am to pray promptly and without letting my prayer hang upon some complicated reform of my life which for ten years I have been attempting unsuccessfully : pray, and do not merely write down that prayer is necessary, pray immediately. There are moments when it is better to work than to pray. Even prayer, when the hour for work has struck, is often a sort of conversation with oneself which withers and desolates (we may be losing time on our knees : " Lord ! Lord ! "). This does not mean that we may not cry to God in all circum-

stances, only that we are not to trick ourselves. It is a lie to persuade ourselves that we can return to the right way without seeking God in prayer. No effort of the will, no upward leap of the heart, no mere reflection can suffice. We must make an act of return to God by confession. The length of the act, the precise moment of its accomplishment matter little ; it is only that the act should be made. Health of soul is impossible without earnest daily prayer, without earnest daily meditation upon the Word of God ; the smallest return to these functions is the beginning of health. It is not possible to have recourse to them, however little, without feeling a new vigour penetrating the soul and even one's physical being. (Alfred Bœgner.)

CHAPTER XXII

THE MAINTENANCE OF THE HOLY LIFE : RENUNCIATION

I. THE "SOMETHING MORE" OF THE CHRISTIAN.¹—

"If you salute your brethren only," said Jesus, "what are you doing that is unusual." The "honest man" has no ideal beyond virtue: the disciple of Christ aspires to holiness and therefore dedicates himself to sacrifice. Christian ethics are contained within the Christian faith as the flower within the bud. St. John wrote: "He has laid down his life for us" (that is our faith), "we also must lay down our life for the brethren" (that is our ethics).

II. CHRISTIAN LIBERTY.—St. Paul declared, "All things are lawful for me". Excepting such as are contrary to conscience, all things are lawful to the Christian. In laying down this principle the Apostle overthrew the Jewish religion, and Luther the Roman (Sabbath, penance, fasts, etc.). The child of God shares the independence of the Father.

III. CHRISTIAN RENUNCIATION.—Nevertheless the Apostle added, "All things are lawful to me, but I shall not let myself be enslaved by anything. All things are lawful for me but all things edify not." In

¹ Matt. v. 47.

other words, unlimited liberty even in things permitted would end in my own enslavement (the shackles of habit, physical indolence, intellectual sloth, moral mediocrity, spiritual drowsiness), and in the enslavement of my neighbour. "To edify" means to construct; if my privilege, although lawful, destroys the happiness of my neighbour, I am a destroyer. To act as though one stood alone is to injure society. (*Declaration of the Rights of Man*: "Liberty consists in the power of doing everything which is not injurious to another. Property being an inviolate right no man may be deprived of it unless public necessity demands it.")

IV. CHRISTIAN UTILITARIANISM.—If the world were in a normal state it would be possible to justify quiescence, luxury, art for art's sake, the piety which is cognisant only of the soul and heaven; but in a world where everyone cannot satisfy his hunger the real question for the disciples of Him who gave Himself to be crucified is not to know in what measure they may allow themselves lawful things, but in what measure they ought to sacrifice them.

V. THE LAW OF SACRIFICE.—The glory of individual liberty is the power to sacrifice lawful privileges.

The Christian claims, with Jesus, the liberty of binding himself to free his brethren. (Temperance pledges, etc.) Whosoever calls himself a disciple of Christ sacrifices, by an inner act, popularity, fortune, repose; the morality of the "honest man" who limits himself to the avoidance of evil, instead of struggling on behalf of goodness, is often an immoral morality.

VI. THE PRINCIPLE OF THE PLEDGE.—In the name of Protestant liberty, we sometimes criticise the

man who makes a vow or "enrols himself. If this criticism were justifiable, it would become necessary to do away with the baptismal vows of parents and the vow of allegiance of catechumens at the moment of confirmation. Luther, the great emancipator, declared: "The Christian is free with respect to all men through Faith; but he is the servant of all men through Love".

Some also criticise the pledge or vow in the name of Christianity and suggest use without abuse in a balanced moderation. But moderation and restraint are not the virtues exacted on a burning ship. Embarked on a civilisation on the brink of the abyss, Christians must form themselves into a salvage corps. They must also consider how to protect themselves by an attitude of thoroughness and courage which assures freedom to those who "enrol themselves".

VII. THE DOUBLE QUESTION.—Will the use of my rights contribute to my holiness, that is to say, to my health, physical, mental, moral and spiritual? Will the full use of my rights be a manifestation of justice and love, will it help to diminish the errors, sorrows and sins which delay the coming of the Kingdom of Light?

VIII. PIONEERS OF THE IDEAL.—Let us dwell on these thoughts of a modern philosopher: "You are sure, and I am sure, that were the world confined to these hard-headed, hard-hearted and hard-fisted methods exclusively, were there no one prompt to help a brother first, and find out afterwards whether he were worthy; no one willing to drown his private wrongs in pity for the wronger's person; no one ready to be duped many a time rather than live always on suspicion; . . . the

world would be an infinitely worse place than it is now to live in. The tender grace not of a day that is dead, but a day to be born somehow, with the golden rule grown natural, would be cut out from the perspective of our imaginations.

"Saints . . . may, with their extravagances of human tenderness, be prophetic. Nay, innumerable times they have proved themselves prophetic. . . . We may admit the human charity which we find in all saints, and the great excess of it we find in some saints, to be a genuinely creative social force, tending to make real a degree of virtue which it alone is ready to assume as possible. The saints are authors, *auctores*, increasers of goodness. The potentialities of development in human souls are unfathomable . . . that worldly wisdom may be safely transcended is the saint's magic gift to mankind." (William James.)

READINGS.

1. *Liberty and Renunciation.* (Romans xiv. 13 to xv. 3.)
2. *Liberty and Love.* (I Corinthians viii. 7-13 ; x. 23-33.)
3. *Liberty and Service.* (I Corinthians ix. 15-22 ; Gal. v. 13-15.)

SUBJECTS FOR MEDITATION.—I. Comment on this remark: "We have spoken of the "*salvation of souls*" ; we should have done better to insist upon the "*service of Jesus Christ*". In reality it is the same thing, but this second expression gives us the very essence of the gospel and reveals clearly the extent of the work confided to us. (Fallot.)

2. There are three kinds of egoism ; that which

simply says " me " ; that which says " me and mine " ; that which says " mine and me ". (Vinet.)

3. One winter's day, as they went shivering on their way, St. Francis of Assisi said to one of his monks : " If we healed all the sick, possessed all knowledge, converted all infidels, it would not be perfect joy. Above every grace granted by the Holy Spirit to His friends is the grace of conquering self and of suffering for the love of Christ."

4. Sebastian Castellion, champion of religious toleration in the sixteenth century, wrote : " Our life passes in tumult and contention. We do not discuss the path by which we may attain to Christ (which means living a better life), but the state and office of Christ, where He now is, how He comes to be seated on the right hand of the Father, how He is one with the Father. After having often sought to define a heretic I can discover nothing save that we think everyone to be a heretic who does not hold our opinions. . . . Who would desire to become a Christian when those who confess the name of Christ are murdered without pity by other Christians ? Who would not think Christ some Moloch since He would have us immolate living men for His sake ? O Christ ! art Thou indeed present when men perform this cruel butchery in Thy name, and dost Thou eat human flesh ? If Thou indeed doest such things, what hast Thou left for the Devil to do ? "

5. When the Quaker William Penn founded the colony of Pennsylvania in 1683 he established absolute religious liberty ; he called it the " holy experiment ". His intention was that none of the settlers should be armed even to defend themselves against the Indians.

He made an alliance with the Redskins founded upon mutual confidence. Forty years later a settler murdered the first native whose blood had flowed in Pennsylvania. But in memory of Penn the Indians obtained mercy for the murderer.

6. The number of people who share my opinions are at the most a hundred. . . . I believe that the meaning of life for each one of us is no other than the enlargement of his power of loving ; I believe that this development of the power of loving will contribute more than any other power to found the Kingdom of God upon the earth, that is to replace an order of society in which lying and violence are all-powerful, by a new order in which peace, truth and brotherhood will reign ; I believe that we have only one means whereby to make progress in the power of love : prayer. It may be that my beliefs annoy and displease. I can believe no other than I believe at the hour when I make ready to return to the God from whom I came forth. If another faith were suddenly revealed to me which I should find more satisfying I should adopt it at once. As Coleridge has said, he who begins by loving Christianity more than the truth will soon go on to love his sect or his Church more than Christianity, and will end by loving his own person (his ease) more than anything in the world. (Tolstoi, "Answer to the Holy Synod's decree of excommunication".)

7. Here is the Gospel saying which has given me the instructions I needed : " And Jesus, when he came out, saw much people, and was moved with compassion, because they were as sheep not having a shepherd : and he began to teach them many things . . . and he healed their sick ". He saw, He was moved, He

taught and healed. We journey through life like men who are blind and deaf. * (Fallot.)

8. The superfluous is the Christian's necessity, the extraordinary is his ordinary; that which is the end for some is the starting-point for others; and as men of the world call nothing natural save the ordinary, the true Christian must appear to them a supernatural being or a chimera. (Vinet.)

9. The man who gathers from the teaching of Jesus, "Do extraordinary things", the right of shocking his fellows for no purpose, the duty of being gratuitously unintelligible, must have understood the Gospel in the wrong way. But there is another who has not read it to better purpose—he who makes it a rule to be always understood. (Vinet.)

10. At the close of the strikes organised in Chicago in 1886 to obtain an eight hours' day, several anarchists were hanged for a crime of which they were innocent; their memory was rehabilitated in an official document. One of the victims, the journalist Auguste Spies, had ended his speech before the tribunal thus: "The ideas that I have just been defending are a part of myself and I cannot give them up as one puts off a garment. If you have decided that the expression of the truth merits capital punishment—so be it! Whatever the price we will pay it. Call your executioner! The truth crucified in Socrates, in Christ, in Giordano Bruno, in Hus, in Galileo, lives yet. With these are many others whose name is legion; they have gone before us upon this road. We are ready to follow them."

CHAPTER XXIII

THE DISSEMINATION OF THE GOSPEL

I. EVANGELISATION.—These great words which we read everywhere ; truth, progress, civilisation, socialism, are the small change of a single term, Evangelisation. Taken in its large sense this is the effort to humanise humanity, to carry it towards its goal, the predestined end towards which the animal world itself seems to struggle when poor beasts, inspired by a mysterious instinct, defend their young, an incarnation of the Future. “ To evangelise is to enlarge, to purify, to unify, to give a place in the sun.”

In an elementary but real sense we are engaged in evangelisation when we remove the obstacles which hinder men from hailing in Jesus Christ the Messiah and Saviour. The struggle against alcoholism, vice, war, misery is a primary or preparatory evangelisation, analogous to that of John the Baptist, the Forerunner and preacher of repentance.

Evangelisation properly understood is the declaration of the “ Good News ”, testimony to the Liberator, the unique hope of humanity.

II. PROTESTANTISM.—Unhappily our generation is frequently faced with a dilemma of quite frightful simplicity—clericalism *or* incredulity. Thus in European countries where Protestants are in the minority

their situation is sometimes dramatic. In France, for instance, they know that the Revocation of the Edict of Nantes resulted in a letting of blood which left France morally anæmic ; they know that if the Civil War between clericals and anti-clericals threaten to become permanent the remedy is to be found in the Gospel. Their fellow-countrymen, however, do not know this.

The immediate task, then, of contemporary Protestantism is to give the Bible to democracy, the book which allows the children of the Reformation to be Christian without being *Roman Catholic*, and to have liberty of thought without being *free-thinkers*. The first duty of Protestants is to proclaim their principles.

III. MISSIONS.—Evangelisation takes the name of Missions when Christians go to bear witness to Christ among the heathen. To evangelise them is not merely an act of compassion towards our fellows who are very unhappy ; it is also an act of reparation (colour atrocities). Above all, Missions are in keeping with the mind of the Saviour ; they are not only an outpouring of faith and love, but also a sign of obedience. Missionary means “ one who is sent ”. He is the spokesman of the Good Shepherd. If all His disciples kept silence Jesus Christ would have no mouth upon the earth with which to speak.

Let us pray with the map of the world before us. Let us bring to mind the hundreds of millions of human beings whose souls are in darkness. “ How shall they believe on Him of whom they have not heard ? How shall they hear without a preacher ? ” (St. Paul, the first missionary to Europe.)

IV. THE DUTY OF WITNESSING.—A. When it is a

question not only of a thought, but also of a conviction, to declare it is to give oneself a pledge of its reality. Any conviction which we fear or disdain to utter is unworthy of the name. B. To keep the truth prisoner is to imprison God Himself ; it is to defraud others to whom He belongs as much as to ourselves ; it is to steal bread from the man perishing of hunger. To all men in all circumstances we owe the truth. C. The imperative nature of this duty involves an obligation of equal force, not to profess a conviction without having well considered it. The second of these duties is holy, like the first. D. If no man really knows his own thought before having expressed it, in the same way no man really possesses a conviction before he has made it known. Expression is for truth what air is for flame. The life of faith is maintained by action and still more fully when the action involves sacrifice. Speak, speak, that you may know yourself ; have the courage of your conviction that you may possess it more and more.

V. CONCLUSION.—When society is hostile to the Gospel, silence becomes complicity ; when society is indifferent, silence becomes a reproach to those who fight for Christ. The world will congratulate us on our silence ; but really it will despise us. We shall remain strangers to the life of the Spirit in its entirety, and the Bible will be a closed book to us, since it is summed up in the prayer “ Thy Kingdom come ”.

READINGS.

1. *Two “ Rounds ” of Evangelisation* Adored and stoned. (Acts xiv 1-22.) Chains and hymns. (Acts xvi. 13-33.)
2. *The Memories of an Evangelist.* (2 Corinthians xi 23-33.)

SUBJECTS FOR MEDITATION.—1. We believe that to acquiesce in the present social state, without ardently longing that it may be perfected under the double influence of love and justice, is to deny the spirit of Jesus Christ. If you are Christian you admit there is a minimum to which every man has a right; it is the opportunity to live so as to save his soul. Well, I declare, after weighing this matter before the God who hears me, that there are conditions in which this is impossible save by miracle. (E. Bersier.)

2. The Apologia of Socrates: "If you said to me, 'We send you away absolved on condition that you cease to philosophise; if not, you die!'—I should answer: 'Athenians, I honour you and I love you, but I shall obey God rather than obey you. Were I dead, you would not easily find another citizen to rouse you and argue with you every day. You will pass the rest of your life in a deep slumber unless God should take pity upon you and send you another man like me.'"
(Plato.)

3. The propaganda Jesus expects from the disciples is above everything humane. Its zeal must not be bitter nor its spirit quarrelsome. In particular it must be disinterested. If I should meet an indifferent Catholic and I should help him to turn to God, do you think I should be doing my duty in saying to him: "Turn Protestant!" I should never dream of it.
(Fallot.)

4. We do not grant that philanthropy and evangelisation can be in opposition. This cannot happen unless there is an inadequate idea of both in our minds.
(Henri Appia.)

5. The history of Missions among the heathen con-

stitutes the most glorious page in the annals of the Kingdom of Christ. It is upon heathen ground that the Gospel acts with the greatest force to-day. The preacher who will take the trouble to keep himself acquainted with the vicissitudes of missionary activity will find a great number of facts ; and a solidly established fact is worth more than any amount of reasoning, however convincing it appear. (Fallot.)

6. In the eighteenth century when the Bishop of Bristol ordered John Wesley to leave his diocese where he was preaching in the open air, the apostle replied : " My business is to do the greatest possible good upon the earth ; for the moment I can be useful here, therefore I remain ". And he wrote to his friends : " The world is my parish ".

7. David Livingstone, explorer and missionary, who denounced slave trading in Africa, had for his motto, " Anywhere provided it is forward ". He wrote : " The mind of the missionary is the mind of our Master. Christianity is philanthropy in action ; it proves its authenticity by untiring propaganda." His spiritual testament : " From the depths of my solitude I cry : May the richest blessing of Heaven rest upon every man, be he American, English or Turk who will give himself to the healing of this gaping sore of the world, slavery ! "

8. At the end of his career, François Coillard, the apostle of Zambesi, wrote March 3, 1903 : " On the threshold of Eternity, and in the presence of my God, I solemnly bequeath to the Churches of my native country France, the responsibility of the work of the Lord in the country of the Barotse, and I adjure them in His holy name never to surrender it, for this would be

both to fail to recognise and to deny the rich harvest of seed-sowing accomplished with suffering and tears."

9. William Booth, the organiser of the Salvation Army, was once asked when he was evangelising the slums of London: "Where will you find helpers?" And the reply came in a flash! "In the public-houses!" He said: "I can never behold a sorrow without asking myself two questions: 'What is the cause of this suffering? How can I heal it?'" And again, "It is difficult to save a man who has soaked feet. . . . Social work is inseparable from spiritual work."

10. Silence is the greatest of persecutions: the saints have never been dumb. (Pascal.)

11. The courage of conviction does not come into play only against numbers; it has also to combat the authority of those greatly our superiors in knowledge and in talent. Otherwise the world would be at the mercy of genius. (Vinet.)

12. After eighteen centuries and in two continents, Christianity is at work to-day as it was formerly among the working men of Galilee, and in the same fashion, by the substitution of the love of others for the love of self. Whatever its dress, whether Greek, Catholic or Protestant, it is still the organ of spiritual life for four hundred million human beings; it is the great pair of wings without which it is impossible to raise man above himself, to bear him upwards through patience, resignation and hope into serenity, to carry him beyond temperance, purity and goodness to the attainment of devotion and sacrifice. Always and in all places for eighteen hundred years, wherever these wings fail or are broken, private and public morality is degraded. Christianity alone can hold us back on this

fatal incline, putting a check to the insensible downward movement by which perpetually and with all its weight, our race tends to return to the lowest depths ; and the old Gospel, whatever be its dress for the moment, is still to-day the best aid to our social instinct. (Taine.)

13. Viewed as a science Missions are seen to strike their roots deep into the soil of truth ; they lead us into all manner of questions and of spheres. As a present-day fact, Missions touch the most interesting problems of our time—civilisation, questions of race, colonisation and even politics. When we study their development Missions transport us into the full stream of the history of the Church and of the world. When we seek their underlying principle we are confronted with the Bible, not only with some detached words of Christ, but with the central thought of revelation,—salvation for all nations. Here we are in the midst of dogmatics, in the midst of exegesis and in the midst of the history of philosophy of religion.” (A. Bægner).

SECOND SECTION

Salvation in the World

CHAPTER XXIV

THE CHURCH

I. THE CRADLE OF THE CHURCH.—The mother of the Christian Church is the Jewish Synagogue, the marvellous moral organism formed by the Hebrew people in their patriotic distress and religious repentance after the humiliation of the exile of the nation in Babylon. Such is the setting out of which there arose, by a normal unpremeditated process, a group of men and women mastered by the Gospel ideal, an assembly—that is to say an ecclesia, a gathering of the disciples of Jesus.

In the lay service conducted in the synagogue we already find reading of the Bible, the spoken commentary (which became the sermon), prayer, singing and the offering. The directing committee of the synagogue included ten elders (our council of presbyters) of whom three concerned themselves with the poor (our diaconate).¹

The first ecclesiastical society, also, knew neither

¹ This diaconate is the *Biblical institution* (Acts vi. 1-6), not the *ecclesiastical order* organised by the Church.

clergy, sacraments nor dogma in the actual sense of these terms ; but it sweetened with its perfume, like an acacia flowering in the night, an obscure corner of the Empire of the Cæsars. " The multitude of those that believed had but one heart and one soul. No one laid claim to his own goods but all was held in common. They continued in the doctrine, remained in unity and prayed continually. They broke bread in each other's houses and took their food with joy and simplicity of heart, praising God and finding grace before all people. And the Lord added each day to the Church those who were being saved."

II. THE CHURCH INVISIBLE AND THE VISIBLE CHURCHES.—Certain Churches, however, from the beginning failed in ideal. St. Paul wrote to the Christian community of Corinth : " For I fear lest when I come . . . there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults . . . and that I shall bewail many which have sinned already and not repented. . . ."

This is why in actual and often mediocre Churches it is necessary to note those souls who live the hidden life or " with Christ in God," and who constitute the Church invisible. The more numerous these are in the visible Churches the more these Churches become capable of fulfilling their divine mission and become centres of attraction.

A true Church exercises an immense fascination, for she offers to isolated individuals the support of a society which inspires, sustains and protects ; she disciplines, she enlists and saves from loneliness and temptation.

III. THE CHURCH AS A REFUGE.—The tumult of modern life rages in vain round this refuge ; it is a

merciful retreat for the weary, the sad, the infirm, the vanquished and the guilty: it is almost a hospital. Men come in search of peace, consolation, healing, absolution. Even in the happiest home what idle words, what useless agitation! But we may rest in this providential refuge under the peaceful wings of silence.

IV. THE CHURCH AS A FAMILY.—In a world reddened with age-long struggles the Church is an attempt at practical brotherhood; the union of all who love in the service of all who suffer. “If a man does not love his brother whom he hath seen how shall he love God whom he hath not seen?” This saying is the badge of the evangelical diaconate,¹ an institution so venerable because of its past and so glorious because of its mission of compassion, and which is to the worshipping Church as the pupil to the eyeball.

V. THE CHURCH AS A SCHOOL.—The authentic Church is a school wherein are found, side by side, the chair of the teacher and the pulpit of the prophet. She is the medium for the heavenly message; she distributes the word of God. She does not go gleaning in the fields of human science for the ears of corn which have fallen from the sheaves of learned men; she gathers her harvest in the illimitable regions that philosophers call the unknowable but which the Apostle describes as the “things which the eye hath not seen which God has prepared for those who love Him”.

VI. THE CHURCH AS A WORKSHOP.—She is a centre of ordered activity for the cause of humanity, which is that of the Kingdom of God upon earth. In the service of the ideal, each member of the Church,

¹ See note, page 175.

in harmony with his brother (and in conformity with the regulations of the community), ought to enjoy an effective liberty of action and inspiration. Therefore, the individual Church aspires not so much to uniformity as to unity in diversity. The ministry of women to the children, the poor and the sick of the parish is right and necessary: "There is a diversity of gifts, but one spirit". In a church there must be no loafers; work is ever at hand for all in the service of His redemptive plan: God employs the weak as well as the Apostles.

VII. THE CHURCH AS SANCTUARY.—She is the Holy of Holies, where for the moment man forgets the map, the calendar, the clock and the agenda. He forgets himself with his fears, his plans, his joys, his past and his future; he prays. As he kneels he touches the depths of things. He meets with the Eternal and holds communion with Him. Freed from time and space he worships; he takes on immortality.

This is the supreme experience with which the Church enriches and ennobles humanity; it is the mystical revelation which emanates from the Holy Table.

READINGS.

1. *Unity in Diversity.* (1 Corinthians xii. 4-21, 26-31; xiii. 1-13.)
2. *The Church Universal.* (Ephesians iii. 8-21.)
3. *A Sick Church.* (Revelation iii. 14-22.)

SUBJECTS FOR MEDITATION.—I. The Church is the society of Christians founded by Jesus Christ and governed by lawful pastors. Jesus Christ conferred priesthood upon the Apostles, and He established St. Peter His vicar upon earth. The successor of

St. Peter is the Pope, Bishop of Rome, his vicar upon earth. (Roman Catholic* Catechism.)

2. Generally the denominational Church (Reformed, Lutheran, Methodist, etc.) absorbs attention; we willingly forget the importance of the local Church; as to the universal Church no one troubles about that. Yet the local Church is the starting point and the universal Church the goal, while the denominational Church is but the intermediate group constituted solely in the interest of the first with a view to the second. (Fallot.)

3. Clericalism arises in every Church of which the members are without interest in the common work. If the priest usurps it, it is because the laity have been pleased to abdicate. It is a matter of restoring to the ministry its true character (ministry of the word) while reconstituting the diaconate¹ (social activity), and the eldership (general direction of the local Church) on a new basis. (Fallot.)

4. The Catholic Church is only a school, and the Christian Church is a society which has activity for its end. . . . Every Church which does not confess its faith has none. If we go so far as to claim that there is a single act, which, necessary in itself and urgent in a given case, cannot be accomplished except by a minister, so much so that if consummated by another member of the fold this same act would be null and void, then we have reinstated a human priesthood in the midst of Protestantism. (Vinet.)

5. Leaving aside the question of public-speaking, in how many activities a woman is superior to a man—our institutions for deaconesses mark a step towards

¹ See footnote, page 175.

the ministry of women ; this ministry is indispensable. (Fallot.)

6. All life is bound up with an organism. Nothing exists without taking to itself a body ; to live is to organise ; the intenser the life the greater the development of the power of organisation. . . . God therefore desires an ecclesiastical institution just as He desires the human body. The existence of churches is by Divine will. Their form, on the other hand, is the result of circumstances. The question of form is first of all a question of adaptation. (Fallot.)

7. A man wishing to belong to a brotherhood will not be asked, " What do you think of Jesus Christ ? " but, " What do you propose to do for Him ? " (Fallot.)

8. There is something in the soul that reason cannot satisfy, that it cannot even touch. This anxiety, this sadness, this want of satisfaction in the midst of the activity of the mind and hand is what Albert Dürer has represented in his sublime engraving of *Melancholia*, beneath which one might write : The insufficiency of science to satisfy a great soul. No doubt, life, mediocrity, the fatigue of daily toil hinder us, and our pitiful adventures are less fruitful of thought than the magnificent anguish of Faust and Pascal. Yet birth, the founding of a family, death, such extreme misfortunes as diseases from which one fears never to escape, the constant sense of the injustice of life fasten the attention of the simplest upon all that is incomprehensible and implacable in human destiny. The moan of an old woman on her knees in the village church has the same accent and betrays the same ignorance, the same foreboding as the meditation of a savant or a poet. Under the church porch each man drops the

burden that life has imposed upon him. It is here that the poorest man rises to the rank of men of intellect and of poets—should I rather say to the rank of mind?—he takes his place in the domain of pure thought and of vision. Nothing that irks or debases dare approach him, and so long as he dwells under this roof he enjoys the most splendid leisure of the highest humanity. In the hearts of stricken mothers sorrow itself fades and gives place to the enchantment of hope. Once you have levelled our village churches with the earth, with what will you satisfy the whole world of aspirations for which these churches exist? Where will you cultivate those faculties of emotional life which throughout centuries have found shelter, confirmation and peace within the churches? If the church is closed, where shall we find satisfaction for mystical longing, the assuagement of deep anguish, the necessary discipline for the dreadful depths of the human heart? Listen to the priest, the pastor and the country doctor. They agree in declaring that ground lost to Christianity is not won by rationalism, but by paganism and that in its basest forms; it is magic, sorcery, theosophical aberrations, the charlatanry of spiritualism that would gain. The village church makes the soil in which it is planted healthy. . . . The religious instinct exists; the village church is that instinct made visible. These churches are the only edifices in the people's possession that are dedicated to ideas, that is to say to ideas which have not to do with daily toil. I stand at this bar to defend the village church upon the same grounds that I should defend the College de France. (Maurice Barrès' Speech in the Chamber, January 17, 1911.)

9. *The Parish*.—Consider the reality, utterly unknown to ancient paganism, revealed by this word—a group of human beings dedicated to the intensive culture of the higher humanity, for each member is handed over to a specialist prepared and consecrated to this entirely moral and spiritual work. It has required several centuries of elaboration and experiment to achieve the parish-organism, the religious community confided to a shepherd of souls. Within the boundaries of this whole every means of influence and of education, already proved excellent in themselves and scientifically tested, lean on each other, completing and mutually increasing each other, like a chain of toothed wheels which work into each other. A meeting of former catechumens, for instance, is the core of a third lay order on which it would be possible to elaborate the principles of an entirely new social morality. Why not found among these a body of volunteers who would engage to break with certain usages, fashions and conventions? Young couples in asking for a religious blessing on their marriage would know that they promise at the same time not to offer sacrifice on the altars of worldly tradition. While expecting a child they would interest themselves in a poor family where there is an expectant mother; they would help morally and materially so that the child might be born into the light. On the occasion of baptism of their child, they would give money to an orphan instead of expending it on a christening cake; or they would help to found one of these groups of deserted children, deprived of parental care, that one calls a “Little Family”. Flowers on a coffin are a generous poetic and brave assertion of life, but those who say in the notice of

death "No flowers by request" might ask the friends of the dead to consecrate to some social or religious work the money they were ready to spend. And how many other ways we might find to guide former catechumens into a practical and reasonable Christianity. On Sundays for instance, at regular intervals, some girl of leisure could give up church attendance in order to set free a woman who has no maid ; then this less-privileged sister would from time to time have the luxury of an hour of worship, set free from the care of housekeeping and children. The most obscure Christian Church deserves to be encouraged, for it represents a specialised form of instruction, is established on a solid technique and an age-long tradition. (W. Monod.)-

CHAPTER XXV

BAPTISM

I. JEWISH BAPTISM.—When we read of John the Forerunner plunging the penitent Jews in the Jordan we see a living picture, a parable in action, in which we may distinguish the following elements. A. First, a cleansing rite analogous to that practised by certain pagan brotherhoods in their ceremonies of initiation. (Greek mysteries.) B. The momentary disappearance of the baptized beneath the flood, or his struggle against the current in swimming, represented combat with evil and conversion to God. C. Lastly, the demand for baptism signified a break with a certain tradition and a given environment. It was an enrolment in the service of a religious and social cause, that of the Kingdom of Heaven announced by the Baptist.

II. APOSTOLIC BAPTISM.—This brief and intense drama (a death and a resurrection) symbolised similarly consecration to the Messiah and to the interests of His future Kingdom. The primitive formula in Christian baptism—"In the name of the Lord Jesus Christ" (Acts ii. 38 ; viii. 16 ; x. 48 ; xix. 5)—really means, *in* the Name, *towards* the Name, *for* the Name—the Name being the concentrated expression and the essence, as it were, of a personality. The dominating

idea remains that of orientation to an end and of enlistment. The Jew or the pagan, breaking with his surroundings, accepted the ideal and the programme of the Evangelical Church.

III. ECCLESIASTICAL BAPTISM.—As the influence of Greek philosophy upon Christian theology increased, the moral and spiritual significance of baptism was gradually modified. It developed into an almost magical rite, exorcising the devil, effacing previous sins, regenerating the soul. The idea that it was indispensable to salvation led to the baptism of new-born children by sprinkling. It ceased to be a symbol of an immense hope of social transformation; it was a ceremony performed upon an unconscious child to deliver it from original sin in Adam, and to open the door of Paradise in case of death.

When the Reformers separated themselves from Romanism, one part of the Protestants abandoned this rite and returned to the great thought that the act of baptism must be linked with a change of heart.

IV. EVANGELICAL BAPTISM.—Many Protestant communities have preserved the baptism of children. They see in this act :

A. *A witness to the unity of the family, to its intimate cohesion, to the solidarity of the generations.* "The baptism of infants, while neither commanded nor forbidden by the Apostles, is instinctive on the part of the Church. The first inspiration which led to it sprang up, no doubt, in the hearts of Christian mothers." (T. Fallot.)

B. *A means of perpetuating the Church*, which thus marks with a seal the new-born child. Parents who ask baptism for their children introduce them by

this means into a local church and undertake to lead them to the Saviour who said : " Suffer the little children to come unto me ". They are called upon to formulate solemnly, and if possible publicly (before the congregation), a double promise : first, that the child shall receive religious instruction ; above all that it shall receive a Christian education (without the co-operation of the family the Church is paralysed).

C. *A moral and social orientation.* In order to bring up a child free from lower influences which would cause him to stumble and fall, the parents ought to remind him that he has been baptized and enlisted in the active service of humanity, dedicated to all causes of pity, truth and justice, consecrated to Christ and the future Kingdom. To baptize in the name of the " Father, the Son, and the Holy Spirit " means : in communion with Him who is Light and Love to set a human creature apart, in *the name of Christ*, to live *the life of the Spirit* upon earth.

D. *A fundamental religious assertion.* In the clearest words the Gospel authorises us to declare that every human creature (even outside of Christendom) has the right to pray in these terms : " Our Father which art in Heaven ". In baptism we express this sacred conviction. When we baptize a child we do not claim to transform that child miraculously into a son or daughter of God ; on the contrary, we emphasise the fact that this Divine paternity is an unshakable and eternal reality.

The baptism of a child is a definite expression of confidence in the Divine Grace which enfolds us all, planning for us untiringly, supporting us without our knowledge before we are conscious of it and able to

bless our heavenly Father. • The water of baptism expresses this comforting truth. In nature water is the great purifier; there exists in the same way in the invisible world a power of healing, renewal and joy that we call the Holy Spirit.

V. THE RATIFICATION OF BAPTISMAL VOWS.—He who has just been baptized has his place in the Christian household of faith. It is his spiritual family in which no constraint will ever be used to retain him. Yet, since he has been dedicated to the Christian life *by his parents*, and since vows have been solemnly pronounced on his behalf when yet unconscious, he is invited, when he becomes a catechumen, to confirm these vows of his own free will and to declare solemnly that he chooses Jesus for Master, Example and Saviour.¹

READINGS.

1. *The Baptism of John the Baptist.* (Matthew iii. 1-12.)
2. *Evangelical Baptism.* (Acts xix. 1-7.)
3. *Baptism the Symbol of the New Birth.* (Romans vi. 3-6.)
4. *Not to Baptize but to preach the Gospel.* (1 Corinthians i. 11-17.)

SUBJECTS FOR MEDITATION.—I. The baptism of adults creates the local Church in a heathen land, the baptism of children perpetuates it in a Christian land. The local Church can only develop in two ways; by missionary activity which has for its natural complement adult baptism; by Christian education which implies

¹ When a catechumen is baptized as an adult, the baptism is equivalent to a vow. *Confirmation* of baptism only has meaning for those who were baptized in unconsciousness. To demand baptism with a view to *confirmation* is to confirm to begin with.

the baptism of children. The baptism of children is the sacrament of Christian education. It creates education in the Church and by means of the Church. A baptism without any guarantee of Christian upbringing is profanation. (Fallot.)

2. Christ came to reveal a name—the Father. . . . Man is God's child and sin consists in perpetually living as if it were false. . . . To be a son of God is one thing : to know that you are is another—and that is regeneration. Baptism is a visible witness of this invisible truth which the world is for ever forgetting. Baptism authoritatively reveals and pledges to the individual that which is true of the race—a common humanity united in God. . . . Baptism authoritatively declares the child of God ; if baptism made it a fact, baptism would be magic. . . . Baptism thus viewed prevents exclusiveness and spiritual pride ; that wretched beggar, that daughter of dissipation are children of God as you are, even if without their knowledge ; . . . further, this doctrine of baptism protests against our being separate units in the Divine life. The whole of humanity is joined in Christ to God. Do not say that the separating work, drawing a distinction between the Church and the world, negatives this. Rather that very separation affirms it. In all things it is the same. If you would sanctify all time, you set apart a Sabbath ; God baptizes a separate Church in order that the Church may baptize the race. The Church is God's ideal of humanity realised. . . . Lastly, this view of baptism sanctifies matter. The things of earth are pledges and sacraments of things in Heaven. The Lord's Supper is a simple meal. Baptism is with pure water. Think you that He means

to say that only through two channels His spirit streams into the soul? The two are set apart to signify to us the sacramental character of all nature. (F. W. Robertson.)

3. Underneath the sentiments and usages which have accumulated round the forms of Christianity it is believed that there is a class of principles—a Religion as it were, behind the religion—which, however dimly expressed, has given them whatever vitality they possess. . . . It is maintained that there is enough in them of valuable truth to give to these ancient institutions a use in times and circumstances most different from those in which they originated. . . . The entire unlikeness of the early days of Christianity (or if we prefer so to put it of the times of the Roman Empire) to our own is a point which must be brought out. It is a misfortune to have the power of seeing likenesses without the power of seeing differences. In practical matters the power of seeing likenesses is certainly a rare and valuable gift. The divergences and disputes of theologians have been in great measure occasioned by the want of it. But in historical matters the power of seeing differences cannot be too highly prized. The tendency of ordinary men is to invest every age with the attributes of their own time. The Puritan imagined he could discover a Biblical counterpart to every detail of ecclesiastical organisation; the same fancy has been exhibited on a larger scale by the endeavour of Roman Catholic and High Church divines to discover their own theories of the administration of the sacraments in the early Church. Such a passion for going back to an imaginary past, or transferring to the past the peculiarities of later times, may be best corrected by

keeping in view the total unlikeness of the first, second or third centuries to anything which now exists in any part of the world. . . . Another point which is disclosed in any attempt to go below the surface of ecclesiastical history is the strong contrast between the undercurrent of popular feeling and the manifestations of opinion in the published literature of the time. Especially is this brought to light in the representations in the Roman Catacombs—hardly to be recognised in any work of any Christian writer of the time, and yet unquestionably familiar to the Christians of that age. Forms often retain an impress of the opinions of which they were the vehicles long after the opinions themselves have perished. (A. P. Stanley.)

4. The damnation of unbaptized infants is the unfailing faith of the Church. They are guilty for they are born under the frown of God and the powers of darkness. Children of wrath, in their very nature objects of hatred and aversion, cast into hell with the other damned, they remain eternally under the horrible power of the Fiend. Thus it has been decided by the erudite Denis Pètau, his eminence Cardinal Henri Notis, the most eminent Bellarmine, the Council of Lyons, the Council of Florence, the Council of Trent. (Bossuet.)

CHAPTER XXVI

THE LORD'S SUPPER

I. THE UPPER CHAMBER.—Jesus had gathered together a society of unique character. To ensure its cohesion, before His death He invited His Apostles, in loyalty to His person and in fidelity to His Gospel, to perpetuate the last meal in the upper room.

“The Lord Jesus, the night He was betrayed, took bread, and when He had given thanks (Eucharist) He broke it and said: ‘This is my body broken for you: this do in remembrance of me’. After the same manner also He took the cup when He had supped, saying, ‘This is the new covenant in my blood: this do ye as oft as ye drink it, in remembrance of me, for as often as ye eat this bread and drink this cup, ye do show the Lord’s death, till He come’.” (1 Corinthians xi. 23-26.)

II. THE LOVE FEAST.—In the primitive Church the commemorative meal was associated with a love feast of brotherhood, in which the communion assumed a communistic appearance, since the guests shared the provisions contributed by all who partook. St. Paul was filled with indignation against the Christians of Corinth on learning that class divisions had reappeared in the social and religious banquet; he insisted upon

the necessity of maintaining the character of a celebration based upon equality.

Later, after the separation of the *repast* and the *rite*, the Church of the first centuries always exacted that communicants should be at peace with each other and should have become reconciled if there had been dissensions.

III. THE MASS.—Little by little the Catholic Church lost the sense of brotherhood in the Holy Supper. It was transformed into a sacrament, after the manner of the mystical teaching of certain pagan sects in which sacred repasts magically endowed with immortality those who assimilated the corporeal substance of the divinity.

In the Roman Church the Eucharist was considered as a food which could nourish the soul miraculously. The clergy further taught that the consecrated host became changed, by the prodigy of transubstantiation, into the Person of the Son of God, who, present upon the altar, continually renewed His sacrifice upon Calvary at the word of the priest.

Such an idea of a perpetual sacrifice was contrary to Biblical revelation. Prophets and Psalmists had already declared that the sacrifice pleasing to God is not an exterior offering, a slain victim, but the dedication of the heart to the Lord. Thenceforward effectual sacrifice might take three forms: *prayer* and thanksgiving; *well-doing*, brotherly helpfulness (Hosea vi. 6); *consecration* of the will to God (Psalm xl. 7-9).

IV. THE REFORMATION.—Protestantism restored in its entirety the Holy Supper to the laity (deprived by the clergy of the cup): and, in democratising it, restored likewise something of its social inspiration.

But it remained bound up with a *creed* rather than with a *programme*, and the communicants looked backwards rather than forwards. On the other hand the theologians of the Reformation disputed together on the subject of this symbol of peace intended to unite the souls of mankind.

V. WHY COMMUNICATE?—A. In memory of the *Saviour* in whom we honour at the same time all those who have thought, struggled and prayed for human-kind to the point of martyrdom. Also in expectation of the *Lord*. "We show His death till He come." We prophesy that He will have the last word upon earth.

B. To communicate in this way is an *act*, a considered testimony of revolt against false Gods: Mammon, Mars, Bacchus, Venus Astarte. We raise a barrier between us and certain temptations. This silent act is the true confession of faith of the Church: We proclaim that Christianity is an orientation, a spirit, a life.

C. To communicate thus is a *discipline*. We hear it said: "I abstain from communicating, I am not in a fitting state of mind". A more reasonable attitude would be: "I prepare myself to come to the Holy Table". Jesus then becomes our inspirer, He attunes our most secret thoughts to the rhythm of the Gospel ideal.

VI. HOW TO COMMUNICATE.—A. *In the spirit of brotherhood*, in union with the true Church which has for its device: "He has given His life for us. We must give our life for the brethren". The Church is the prophecy of a social order in which co-operation shall replace the struggle for existence. The communicants are to bring about a religious revolution in

the established order ; and their attitude would appear yet more clearly if the Holy Supper recovered the form of a brotherly meal.

B. *In the spirit of humiliation.* We find the measure of the infamy of sin in the crucifixion of the Righteous One. But the passions and villainies which drove the Sinless to Calvary are fermenting within me. Upon which side should I have ranged myself when "honest folk" decided upon His legal execution? An unspeakable doubt pierces me to the soul.

C. *In a spirit of adoration.* "I live by the faith of the Son of God, who loved me, and gave Himself for me. . . . God was in Christ reconciling the world unto Himself." (St. Paul.) Putting aside all idea of magic, the Holy Supper is a means of grace, a sensible representation of a spiritual reality, a merciful materialisation of the spirit, an incarnation of God.

The Holy Supper proclaims the unity of the soul and the body, of the world invisible and of the world visible, of life and of death. When I behold in this memorial the shining of the Crucified, now enthroned, the end of an earthly life no longer appears as the sovereign misfortune but as the supreme privilege. It is the expansion of a vital outpouring which in overflowing spreads its waves upon illimitable plains.

READINGS.

1. *The Living Bread.* (John vi. 47-63.)
2. *The Vine and its Branches.* (John xv. 1-8.)
3. *The Solidarity of Communicants.* (I Corinthians x. 16-17.)
4. *A Memorable Communion.* (Acts xx. 7-11.)
5. *Scandalous Communions.* (I Corinthians xi. 17-34.)

SUBJECTS FOR MEDITATION.—1. Reckon thy wealth by the importance of what thou givest. Dispossess thyself courageously. All will be restored to thee at once and a hundredfold. If thou hast found interest in a book, a walk, if thou hast wondered at something seen, invite all thy friends to share the pleasure of the book, the walk, what thou hast seen. Seek communion in all things. It is the most precious possession of humanity. In this respect the symbol of religion is truly full of majesty. Where there is communion there is more than man, there is certainly divinity. (G. Duhamel.)

2. In the liturgy of the primitive Church known as *The Teaching of the Twelve Apostles* and which is probably as early as the first century of our era, we find the following prayer, remarkable for its note of simplicity, poetry and joy. "Give thanks in this manner. First for the cup: 'We thank Thee, our Father, for the holy vine of David thy servant which Thou hast made us to know through Jesus Christ thy servant (or child). To thee be the glory for ever.' And for the broken bread: 'We thank thee, our Father, for the life and the knowledge thou hast granted to us, through Jesus thy servant; to Thee be the glory for ever. For just as this broken bread first dispersed upon the mountains (that is, as wheat) formed a single whole when it was brought together, in the same way may thy Church be brought together in thy Kingdom from the ends of the earth, for thine is the glory and the power through Jesus Christ for ever.'"

3. By these words: "This is my body, this is my blood", Jesus worked the greatest of all miracles, for He changed the bread into His body and the wine into

His blood. . . . Jesus has instituted the Mass to renew and to perpetuate the sacrifice of the Cross. (Roman Catholic Catechism.)

4. It is only by the spirit that we can appropriate the Spirit of Christ. All acts of so-called communion with Christ have no Biblical or spiritual meaning except in proportion as our souls move in unison with the parables of the Prodigal Son, the Good Samaritan, and the Good Shepherd ; with the Beatitudes, with the resignation of Gethsemane, with the courage of Calvary. In proportion as the ordinance of the Eucharist enables us to do this, it is a true partaking of what the Gospels intended by the body of Christ ; in proportion as it fails to do this, it is no partaking of anything. (A. P. Stanley.)

5. Long or short, direct or indirect, every road is the right one if it leads to the foot of the Cross. (Vinet.)

6. The Holy Supper puts the blood-stained Cross in the central place. A sanctuary without a Cross is no more than a synagogue or a lecture hall. Holy Communion is the confession of faith of the Church, her enduring confession of faith, her necessary confession of faith. For centuries the Churches have been seeking for confessions of faith. They would act wisely if they would prefer above all others the one Jesus wrote in His own blood. It shows us the essential and regarding the unessential is silent. (Fallot.)

Prayer before the First Communion

O my God, my Father, here am I to do Thy will. "Speak, Lord, for Thy servant heareth." My weakness is limitless but Thy grace is infinite ; it bears me

to this sacred act as the ocean bears a ship to its haven. Thoughts crowd upon my mind, and feelings fill my heart. How little I know ! With what hidden perils I am surrounded ! With what venomous infection I am tainted ! Yet in my soul what rightful longings for happiness and holiness and life ! What ambitions permitted by Thee ! But not on my feelings do I dwell. I listen to the call of the Good Shepherd whom Thou has sent into our darkness ; He knows each lamb by name ; and from henceforth I belong to the fold which Thou hast prepared for us from the foundation of the world. Bless my family, my teachers, my friends, those who have received with me the Gospel teaching and who also will have to struggle upon this ancient earth in the " good fight of faith ". O may this solemn day mark a new era in my life, the parting of the ways ! May this first Communion be truly the first and not the only one ! In the future may the Holy Supper keep its freshness, its mystery and its poetry, its light that draws me, its austerity that enchains ! In the hour of temptation, of fatigue and of trial, as in the hour of fruitfulness and of joy, may the whiteness of the Holy Table always shine before my eyes like the promise of perpetual spring. Hear, O our Father, the prayer of Thy child, in the name of Jesus Christ our hope. Amen.

Prayer before the Holy Table

O my God, sanctify the joy which glows within me and which runs like sunlight in my veins. I bring it to the foot of the Cross, not to be sacrificed, but that it may be purified, exalted and consecrated. Holy

Father, righteous Father, compassionate Father, Thou whose designs of love are never baffled by suffering and sin, Thou who bringest forth good from evil, shalt Thou not know to draw good from good ? Thou who workest in the night as in the day, shalt Thou find an obstacle in the light ? My heart is before Thee like an orchard in blossom. Bless my white hopes and my rightful ambitions. Root me deep in joy, O God, who art strong ! O God of gentleness, use me to bring a little gladness to the stricken upon the immense field of battle where so many fevered souls lie in agony. It is Thyself within me who will bend in pity over them, it is Thou who wilt lay a cooling hand upon their burning brow ! It is Thou who wilt say to them : " Fear not, only believe ". O Father, I give Thee thanks for the enthusiasm which moves me and raises me. At the Table of Jesus Christ I seek the heavenly food by which the prophet walked alone, unwearied, across the desert for forty days and forty nights. And in communion with the Saviour I go to devote myself to my brothers without fearing the hour of the inevitable sacrifice, for Thy Spirit will enable me to repeat with the Master : " No man taketh away my life. I lay down my life of myself and my joy is fulfilled." Amen.

CHAPTER XXVII

THE PROTESTANT REFORMATION

I. THE HISTORY OF THE CHURCH.—This often presents a melancholy spectacle, disclosing the virulence of sin which continues to flow in the veins of a humanity which is *Christianised* rather than Christian; but it discloses also the greatness of the human soul which through error, suffering and sin is aflame for the invisible, bringing gladness to its Lord. Lastly, the power of the Gospel shines forth as we measure the depth of the pit from which by degrees the Holy Spirit draws men, *with* or *without* or *in spite of* the Church.

II. THE FORMATION OF CATHOLICISM.—The primitive Church was neither dogmatic nor ritualist nor sacramentarian nor clerical in the present meaning of these words. Since Christ had left no formulated organisation for the conduct of the Church, the early Christians had no other guide upon earth save the Spirit of their Master and circumstances. Attacks upon their faith and persecutions against their persons obliged them to formulate their principles strictly, to raise barriers which separated them from the world, and to provide themselves with leaders for their defence.

Persecution against Christians began under Nero in

64, and lasted intermittently until Constantine in 313. "The blood of the martyrs was the seed of the Church." (Tertullian.)

III. THE PAPACY.—When the Emperor Constantine was converted to Christianity, the Bishop of Rome became a political personage; crowds of heathen entered the Church to please the government; they brought with them their superstitions and sometimes their idols, which they continued to worship under Christian names. Little by little the Papacy, supported in some degree by falsified documents, mounted to a pinnacle of despotism. Pope Gregory VII. (A.D. 1085) declared: "The Pope is the only man whose feet all people should kiss. The Roman Church has never erred, and by the testimony of Scripture never will err."

IV. EVANGELICAL PROTEST.—In the Middle Ages a current of Christian life had always run beneath the hard ice of official religion. (The faith of Cathedral builders, mysticism in monastic life, the Albigenses, the Poor Men of Lyons, Francis of Assisi, etc.) Wycliffe in England (died 1384), Hus in Bohemia (burnt 1415), Savonarola in Italy (executed 1498) had been forerunners of the Reformation which burst forth in the sixteenth century; its leaders were Luther (died 1546) in Germany, Calvin (died 1564) in France, Zwingli (died 1531) in Switzerland.

The Reformation, its path marked by the fires of persecution, repeated the old story of early Christian martyrs, but the Protestant confessors were in a yet more tragical situation, since they were tortured in the name of Christ.

V. THE HUGUENOTS.—In Austria, Italy, Spain

and France the Reformation was smothered. The "Huguenots", however, never confessed themselves vanquished. (Huguenot, diminutive of "Hugues", a name given to Protestants in the neighbourhood of Tours about 1550, it is not known why.) They had large numbers of adherents in every class of society, and by 1561 they had founded two thousand congregations which were governed by elected Councils. In spite of the fires lit in Paris for the representatives of the R.P.R. (Religion of *Pretended* Reform), the National Synod published a Confession of Faith and a Book of Discipline for the organisation of the Church.

VI. THE CHURCH UNDER THE CROSS.—In spite of the genius of Calvin and his appeal to King Francis I., the Huguenots did not obtain the rights of citizenship in their own land. Their tragical history may be read in three Edicts: the Edict of Nantes (1598) put an end to the Wars of Religion; the Revocation of the Edict of Nantes under Louis XIV. (1685) (Dragonnades, the Galleys, exile, etc.), put an end to a period of relative tranquillity; the Edict of Toleration (1787) ended the tribulation of the "Desert" ("The Church under the Cross," worship in the woods, hanging of pastors, etc.) It was the Revolution of 1789 which granted liberty of thought to all Frenchmen and equality in the eyes of the law.

VII. THE RELIGIOUS REVIVAL.—The rationalism of the eighteenth century had left a deep imprint upon the disorganised and isolated Protestant congregations. A powerful movement of spiritual awakening shook their apathy about 1820. To this we owe splendid enterprise in philanthropy and evangelism.

This generous activity had not ceased to operate in new forms during the nineteenth century.¹

READINGS.

1. *Christians persecuted.* (Acts viii. 1-4.)
2. *The Words of a Confessor of the Faith.* (1 Corinthians iv. 9-13 ; Philipians iii. 17-18.)
3. *Christians Triumphant.* (Revelation vii. 9-11.)

SUBJECTS FOR MEDITATION.—1. Catholicism is a great transaction with the natural man ; for to what does the natural man hold with all his strength if not first to the substitution of *doing* for *being*, or *works* for *faith*, and then of *merit* for *grace* or of *man himself* for *God* ? (Vinet.)

2. Protestantism is individualism in thought and is a form of liberty. It is the principle of liberty and individuality applied to religious things. Protestantism is not only a homage tendered to the principle of religious liberty but is that alone. Christianity is another thing ; Protestantism is that alone. If we refuse liberty of conscience to our brethren and call ourselves Protestant, we lie. (Vinet.)

3. Protestantism cannot defend itself against Catholicism with the Catholic principle, but with the Protestant principle. Protestantism, as such, can only be strong by being Protestant, and to the degree in which it is so. For me Protestantism is no more than a starting-point ; my religion is something beyond that. As Protestant I could hold Catholic opinions, and who can say that I do not ? The thing I absolutely reject is authority. Properly speaking, Protestantism

¹ The original edition *Vers Dieu* here contains a development of the story which interests French readers exclusively.

is only the space given to liberty of conscience. It is not religion but the starting-point for religion. Many Protestants speak of the weakness of Catholicism and already toll its funeral bell. But if it is not strong in its own strength it may very well be strong in our weakness ; that also is a way of being strong. For ourselves, we count firmly on the strength not of Protestantism but of the Protestant principle ; in the end it will find its own expression. (Vinet.)

4. John Hus imprisoned by the Council of Constance : " To the friends of the truth I write this, that they may bear it in mind . . . 7th June, 1415." (Then let us remember !)--The 10th June he drew up a farewell to the people of Bohemia: "I, bound in chains and awaiting condemnation to death to-morrow, write to you, still trusting to God that I shall not fail the truth which is His".

5. Luther, April 17, 1521, before the Diet of Worms: " I am ruled by the Holy Scriptures. I could not and I will not retract anything, for it is dangerous to act against one's conscience." The Emperor Charles V., beside himself, put an end to the dialogue and broke up the sitting. Luther, in the midst of an indescribable tumult, cried : " Here I take my stand, I can no other, may God help me ! "

6. The Elector of Saxony had forbidden Luther to quit the shelter of the Wartberg. The reformer wrote to him : " I go to Wittenberg under a higher protection than that of the Elector ; therefore I do not intend to demand the support of your Grace. I even believe that I shall protect, rather than be protected by, your Grace ; the sword can do nothing in this matter ; God must act without the meddling of

man. He who has the greatest faith will protect most effectually."

7. Calvin : " To the very Christian King of France, Francis, first of this name, his Prince and Sovereign Lord, John Calvin. Peace and salvation in our Lord Jesus Christ. At first when I set myself to write this book, I little thought, Sire, of writing that which should be offered to your Majesty ; my idea was only to teach some rudiments by which such as should be touched by some good affection for God might be instructed in true piety. And chiefly I wished by this labour of mine to serve our French people, among whom I discerned many who hungered and thirsted for Jesus Christ, and very few who had a right knowledge of Him. . . . You must not be moved by these false reports by which our adversaries endeavour to throw us into fear and terror by suggesting that this New Gospel (as they call it) seeks only occasion for sedition and impunity for evil-doing. It is probable, indeed, that we whose lives have always been known to be simple and peaceful are plotting to overthrow kingdoms ! Who, moreover, driven from our houses, do not cease to pray to God for your prosperity. For although our habits may be reprehensible in many things, we have not so ill profited by the Gospel that our lives may not be examples to our detractors in chastity, liberality, mercy, temperance, patience, modesty and many other virtues. Surely the truth bears witness to us that we fear and honour God sincerely when in our life and our death we desire to sanctify His name. (Preface to the *Christian Institutes*.)

8. Calvin is responsible for the martyrdom of Servetus, guilty of heresy. " I hope that Servetus

will be condemned to death, "but I hope he will be spared extreme suffering." He was burned, however, on 27th Oct. 1553. On 27th Oct. 1903, the Calvinists raised a monument at Champel (Switzerland) with this inscription: "We, respectful and grateful sons of Calvin, our great Reformer, yet condemning an error which was that of his century, and firmly holding to liberty of conscience, according to the true principles of the Reformation and of the Gospel, have raised this monument in expiation".

9. The ideal of tolerance was affirmed, however, in the sixteenth century. After the suffering of Servetus, Castellion published his *Treatise on Heretics*. "There is no sect which does not condemn all others and does not desire to reign alone. Whence arise banishments, exiles, bonds, imprisonments, burnings, gibbets and this miserable passion for killing and torture which go on daily because of opinions which are displeasing to the great, and even because of things that are not known and have for so long been a matter of dispute without a conclusion being reached. Every man should examine himself, sift and examine his conscience diligently, and weigh carefully his thoughts, words and acts; then he will see clearly and know easily that he must remove the beam from his own eye before he can remove the mote from his brother's. There is almost no sect (and to-day they are numberless) which does not hold the others heretic, so that if in this region or city thou art esteemed a true follower, in the next thou wilt be esteemed a heretic. So much is this the case that if a man desires to live in these days he must hold as many religions as there are cities or sects; just as the man travelling from one

country to another has to change his money, for what is good here is not current elsewhere, unless the money is gold. Let us arrange in the same way in religion ; let us have some money in gold, current everywhere, no matter what mark it bears."

10. Anne du Bourg, ex-chancellor of the King, was thrown into the Bastille by Henry II., for having declared in Parliament : " It is no small thing to cast into the flames those who call upon the name of Jesus Christ". His counsel hoped to obtain his acquittal by concealing his Protestant convictions. But the accused declared himself a heretic : " What ! shall fear shake us ? Shall we not rather be bold, nay even invincible, recognising how small a force men can oppose to us ? I see some among you weeping. Why ? Your consciences are pursued by the judgement of God, beholding the condemned rejoicing over the fire ; they never live their lives so fully as in the midst of flame. . . . Cease, cease your burnings and return to the Lord. Live then and meditate on Him, O senators ! And as for me, I go away to death." He was hanged and then burned December 23, 1559.

11. On the 13th December 1560 Michel de l'Hôpital, opening the parliament of Orleans, declared : " The knife is of little value against the spirit ; let us pray to God continually for them (the heretics) ; gentleness will profit more than rigour ".

12. In 1590 there died in the dungeons of the Bastille, Master Bernand Palissy, imprisoned for his religion, aged eighty. He died of misery, necessity and bad treatment. The previous year the Governor had offered the old man the choice of death or abjuration. Upon which the artist had replied : " Ah, monsieur, do

you imagine I have such a dread of this fire?" and began to undress himself.

13. It is the people who enthrone the kings, who put sceptres in their hands, and who by suffrage approve their election. God has willed it to be thus that kings may recognise that, after God, it is from the people that they hold their sovereignty and power; and that consequently they may use all their solicitude and intelligence for the profit of the people, without being so presumptuous as to think that there is anything excellent or extraordinary in themselves by reason of which they have been raised above others, as if these others were flocks of sheep or herds of cattle; but that they might remember and know themselves to be of the same substance and condition as the others, raised from the earth by popular acclaim and as it were upon the shoulders of the people, to their thrones, in order to carry the greater part of the burden of the Commonwealth. If it be objected that kings were enthroned by a people who lived five or six hundred years ago and not by those of to-day, I answer that whilst kings depart this world one after another, the people never die. For as the continuous flow of the water gives perpetual life to the river, so also the alternation of birth and death renders a people immortal. And as we have to-day the same Seine and Rhine and Tiber that we had a thousand years ago, so also it is the same people, whether of Germany, France or Italy, and neither the passage of time nor the changing of individuals can in any way alter the rights of these peoples. (Hubert Lanquet, 1518-1581.)

14. During three centuries Catholicism has too often shown itself to be in fact an enemy of order, work,

family ties and property. It was a clergy rich in privileges, honours and money which produced the disorders of the sixteenth century. What respect for the family had those priests of the reign of Louis XIV. who carried off seven - year - old children from Protestant parents to bring them up in convents which had become prisons ? What respect for work was in men who proclaimed shameful confiscations of which the scandalous fruit was divided between the state and the denouncers ? What respect for property had the clergy who secured the decision that no one might possess anything in France unless he held the faith of the King ? There is perhaps no group whether religious or social against whom may be drawn up so heavy a list of indictments. (J. Viénot.)

CHAPTER XXVIII

CONTEMPORARY CHRISTIANITY

TRADITIONAL Christianity is passing through a grievous crisis which the spirit of the Gospel must transform into a crisis of growth.

I. THE EVANGELICAL CHURCH AND THE ROMAN CHURCH.—Roman Catholicism in so far as it is an ecclesiastical establishment has not ceased to declare its inflexibility. Faithful to the Syllabus (official denunciation of the modern spirit), the Roman Church sets itself up as the citadel of the principle of authority against liberty of conscience and against the democratic ideal. This is why the Evangelical Church, resting upon the Bible, becomes the champion of liberty of thought, of universal priesthood, of salvation by faith and, in the language of laymen, presents to man the religion of the new age, in the name of Jesus Christ, the only lawful head of the Christian community.

Our opposition to Roman Catholicism as a system does not hinder us from sympathising with Catholics in the spiritual sphere, nor from rendering homage to the mystical and supernatural aspect of their piety (the spirit of poverty, discipline, sacrifice, adoration).

II. THE EVANGELICAL CHURCH AND FREE-THOUGHT.—In the same way the Evangelical Church,

because of its intellectual sincerity and because of its love of truth, is in sympathy with the modern spirit which implies *scientific method* (observation, experiment, induction), a *moral attitude* (respect for the human person, neither State nor Church must annihilate the individual: democracy), a *social orientation* (the exploiting of the weak must cease, pauperism is an artificial evil; want is not inevitable).

But if the Evangelical Church acknowledges the right to *liberty of thought*, she guards against anti-religious "free-thought". Free-thinkers have no difficulty in criticising the traditional formulæ of Christian dogma, the vocabulary of which belongs to a scientific view of the world which is no longer ours. Again, a profounder study of history has done away with the idea of the total isolation of Christianity in the midst of pagan religions. These different findings have strengthened contemporary anti-Christianity under its various forms; materialism, atheism, academic positivism, popular anti-clericalism, philosophical agnosticism, moral scepticism. Confronted by these manifestations, the Evangelical Church does not only adopt an attitude of self-defence. Taking her stand upon the distinction between "religion" (a life), and "theology" (a system), but also admitting the evolution of doctrines and the symbolic character of formulæ, she seeks and finds a modern translation, in the domain of the intellect, of the religious experiences and spiritual certitudes upon which she feeds.

III. THE EVANGELICAL CHURCH AND SOCIALISM.
—Socialism proposes to put an end to the age-long struggle for existence between the rich and the poor on our planet; it desires to displace a regime founded

upon the struggle for existence, upon the exclusive quest for individual profit and particular interest, by one established upon co-operation, mutual help and brotherly federation of effort in the service of the city of the future.

Although this programme is in conformity with Christian ideals, socialists usually distrust the Church because she has not sufficiently disavowed her errors and faults of the past ; because at present she is not yet popular, simple, non-clerical in her language, her doctrines and her usages ; because, instead of leading the van as an initiative force, she appears often to be allied with the various forms of social conservatism.

The evident duty of the Evangelical Church is to clear up these misunderstandings in the name of the Son of Man. This is the programme of social Christianity. But the task is the more complex and the more urgent in that the claims of international Socialism look for support to violence, to historic materialism, to the denial of the after life. " Religion is the dope of the people," declared the leaders of the Russian revolution.

IV. THE EVANGELICAL CHURCH AND OCCULTISM.
—In the course of the last century different groups, on the fringe of Christianity, have been constituted in western countries to examine the *occult*—that is, the hidden essence of the universe. The inspirers of these various movements propose to study the unexplained laws of nature, the latent powers of man, in the hope of propagating in this world, through the knowledge of the truth and the practice of tolerance, a sentiment of fundamental brotherhood between all classes, races and beliefs.

The application of this programme has been facili-

tated by the discoveries of physical science with its vastly enlarged horizon (X-ray, radio-activity, the Herzian waves, wireless telegraphy and telephony, etc.). While the conception of matter and of bodily organisms became spiritualised (externalisation of sensation, levitation, vision in spite of obstacles and distance, clairvoyance, apparitions of the dying, etc.), the influence of the moral element upon the physical also asserted itself with ever growing power (hypnotism, telepathy, healing without means, etc.). Finally a growing number of uneasy minds or of bold investigators fastened upon a number of phenomena bound up with a certain state of the human personality known as that of the medium, and of manifestations known as spiritualistic which the initiated identify as communications transmitted by the dead.¹

What is the attitude of the Christian in the presence of Christian Science, Theosophy and Spiritualism? The Evangelical Church regards favourably every extension in the domain of spiritual life, all falling back upon the inner sanctuary. But she casts aside the pretended revelations (furnished by ancient paganism, renewed in strength from a study of Greek philosophy and Hindu religions and communications of disembodied spirits) which dim the holy and merciful light of the authentic Good News, that of repentance, pardon and regeneration. As to the life beyond, the Evangelical Church holds that the shortest road to God and to those we have lost is that of moral and spiritual progress, not that of intellectual curiosity or of materialistic demonstration.

¹ We shall leave aside magic (prediction by means of cards, hand-reading, horoscopes, astrology, etc.), because the domain of chance and superstition are outside conscience and reason.

The Church considers nevertheless that these movements of thought borrow much of their seduction or their force from the insufficiency of her own message in various spheres, and she understands that her duty is to shed more light upon the plane of spiritual or supernatural life, by her example, by her power of moral inspiration, of physical healing and of transcendental vision.

V. CONCLUSION.—No other epoch has counted so many Christians, no longer nominal but conscious, enlightened, discriminating between the essential and the accessory in the tradition of the Church. They *know* why they follow Christ and have decided to conquer the world for Him. Therefore the immense current of ideas which push the peoples towards separation of "Church" and "State" will sooner or later bring about the reconciliation of the "Gospel" and "Humanity".

READINGS.

1. *The One Foundation of the Church.* (1 Corinthians iii. 1-15.)
2. *False Doctrines.* (Galatians i. 6-10; iv. 8-11; v. 13-26.)
3. *An Unhealthy Ideal.* (Colossians ii. 16-23; 1 Timothy iv. 1-5.)

SUBJECTS FOR MEDITATION.—1. In 1806 a decree made the use of the "Imperial Catechism" obligatory in all the Catholic Churches in France. In it occur the following lines: "To honour and serve our Emperor, then, is to honour and serve God Himself. It is he whom God has raised up to re-establish public worship and the holy religion of our fathers. He

has become the Anointed of the Lord through the consecration he has received from the Sovereign Pontiff. What must we think of those who should be wanting in their duty towards our Emperor? According to the Apostle Paul, they would be resisting the order established by God Himself and so render themselves worthy of eternal damnation."

2. The Syllabus of 1824 is a list of eighty propositions, "the principal errors of our time", condemned by Pope Pius IX. "We desire and command that all the children of the Catholic Church should hold as reprovèd, proscribed and condemned the doctrines signified in these present letters." Here are some of these doctrines: "Each man is free to embrace the religion he accounts as true by the light of his reason. The Church has no right to use force. The Church must be separated from the State, and the State from the Church. The Roman Pontiff can be and ought to be reconciled to, and make terms with, progress, liberalism and modern civilisation."

3. I can only show to those who seek to escape from doubt the laborious road by which I have succeeded in escaping myself, always struggling to see clearly in thought, so as to see clearly in my conscience and to act honestly. I would not admit it to be a scandal if I have awakened doubt in some minds. The great scandal in our day is the permanent, rooted and irreconcilable opposition, often cruel and disloyal, that the Church has made, and continues to make, to the whole intellectual and scientific movement, one may even add the social and political movement, of the last centuries. I do not want to help the Church to ruin the Catholic nations, if such a thing be possible, nor to

ruin herself by alienating the faithful that remain to her in the civilised world. (A. Loisy, June 1907.)

4. The leader of the anti-clerical party in France, Monsieur Emile Combes, said in the Senate in 1901: "We are free-thinkers, but we are not bound to any materialistic or atheistic professions of faith. If we can no longer find in the depths of our consciences (during a century and after a life tormented by so many withering thoughts) the old-time beliefs of an education of another age, we may yet always feel the movement of a spiritual reason which believes in the imperishable essence of the True, the Beautiful and the Good. We consider the religious idea from which the Churches draw living inspiration—though often deforming it—as one of the most powerful moral forces of humanity. Besides, since Science has established that nothing in nature creates itself nor can be lost, the analogy (a perfectly legitimate analogy carrying over into the realm of consciousness what observation attests in the realm of the body) ensures the human personality against the instinctive horror of nothingness and opens to it the horizons of eternal justice." (Upon a son's tombstone Monsieur Combes caused to be engraved, "Let us love in death as in life. Our hearts tell us that there is no eternal separation. We take farewell in uncertainty, we shall meet again in the truth.") These spiritual declarations of Monsieur Combes were taken up in these terms by *La Raison* journal of Philosophy, Sociology and Literature. "He has revealed the lower side of a personality which is at once monstrous and grotesque. Profound beliefs make a man stupid, timorous and cowardly. This man is sinister. Try to consider without laughter this

gentleman capable of proclaiming with inflated and silly solemnity: 'I am a spiritualistic philosopher.' This man is a blackguard or an idiot."

5. We wish to leave religion outside our discussion, but we are obliged to protect ourselves against clericalism. In this legitimate defence have not certain amongst us substituted for the struggle against the Church the struggle against religious feeling? In our popular gatherings I suffer when I hear our workmen singing these wounding and abominably stupid words—"Christ to the gutter!" He has always been in the gutter, preaching up and down the roads against tyrants and the priests. "The Virgin to the stable!" It is there that she was, or rather is, in the cowhouse, when she brought forth her divine son, between the ass and the ox, this child who was to die for men, a martyr to brotherhood. (Vandervelde, socialist deputy in the Belgian Parliament.)

6. I do not hesitate to acknowledge that the Christian conception is a very high form of religious feeling. The hour has come for democracy, not to rail at and outrage ancient beliefs, but to look for what they contain of life and truth. It would be grievous, it would be fatal, to put down the religious aspirations of the human conscience. I am not at all of the belief that natural and social life suffice for man. From the moment they shall have realised justice in the social order they will perceive that there remains an immense void to be filled. (Jean Jaurès.)

7. I entreat that there shall be no so-called religious obsequies for me. Not that I do not believe in a God of Love and of Justice, but I have deliberately separated myself from all Churches and I have found the maximum

of religion in Socialism as I have understood it.
(Francis de Pressensé.)

8. On the right hand a Messiah without a Messianic message. On the left hand a Messianic message without a Messiah. There is the drama of Western civilisation. (W. M.)

CHAPTER XXIX

THE GOSPEL AND THE FUTURE

I. REASONS FOR HOPE.—If Jesus had not existed we should be without the Mount of Beatitudes (the “human” God revealed in the perfect Person), the Cross of Calvary (the “suffering” God), the sunshine of Easter (the “victorious” God who is “to come again”). How magnificent the gifts of Christianity in the past, seeing that it has bestowed an ideal of holiness upon the individual, given an interpretation of suffering, and dispersed the darkness of death.

None the less, Christianity was turned aside from social activity for several reasons: the opposition of the Empire of the Cæsars, the invasions of barbarians, preoccupation with asceticism, the predominance of rite and dogma, the disappearance of the democratic tendency under the papal hierarchy, the union of the State with the Church, the enrichment and the worldliness of the clergy. But if traditional Christianity has not fully undertaken the moralisation of human relations in the sphere of economics and politics, or if it has failed in its efforts, more favourable circumstances will encourage it to new enterprise in its work of redemption.

Now, after the experiences of the world war, the time is ripe for an awakening, a reform and a revolution in the Church.

II. THE MEANING OF THE WORD CHRISTIANITY.

—To the Jews the Apostles declared: "Jesus is the Messiah" (Hebrew word). To the Greeks they preached: "Jesus is the Christ" (Greek translation of the Hebrew word). The pagans mockingly bestowed upon them the nickname of *Christianoi* or "Messianists". Christianity then signifies "Messianity".

True Christianity is the "Life in Christ", that is to say, confident *faith* in the Messiah, *love* for the Messiah, *hope* through the Messiah the Son of Man—and all the consequences which result, or shall result, from this moral attitude for the individual, the family, the nation, mankind and perhaps Nature itself.

III. SOCIAL CHRISTIANITY.—This programme involves "Social Christianity". The task, *par excellence*, for the disciples of the Saviour is to render spiritual Christianity possible upon earth, by dispersing the asphyxiating gases which poison evangelical life and kill it in the germ. Indeed, against the spirit of brotherhood, against the ideal of the Beatitudes, against an effectual and modern manifestation of Christian character such as was manifested in Him who was the "Son" and the "Brother"—the powers of darkness are allied; and in particular this is true of the domain we call economic wherein are displayed the material efforts of man to gain his bread or to "make his fortune". Therefore, to destroy these devilish energies which paralyse the souls of employers and employed alike; to wrest the Gospel from the realm of utopias and myth; to bring it into everyday life, in agriculture, industry, commerce, finance and politics; to do this in such a way that conduct inspired by Christ ceases to appear unreasonable or impracticable on our planet,—herein

is the very programme, the moral mission and the religious ambition of "Social Christianity".

IV. CHRISTIAN UNIVERSALISM.—The Evangelical Church is the medium upon earth of the revealing and saving spirit, incarnate in Christ, which continues to manifest itself among Christians as a real Presence.

"Jesus went about healing, teaching and preaching." (Matthew iv. 23.) Healing the body? This is the programme of the Workers' International. Enlightening the mind? The programme of the Scientific International. Exhorting souls? The programme of the Religious International. Let each of these institutions act under the sway of the universal Ideal. Tolstoi wrote: "I picture the world to myself as an enormous temple in which the light falls from above and in the very centre. In order to rise all must advance towards the light. Approaching thither from different sides we shall all find ourselves gathered together with men we were not expecting there; in that is the joy."

V. THE ŒCUMENICAL TASK OF THE CHURCH.—
A. In the midst of Protestant Christianity there already exist groups without frontiers; for instance, the Sunday School Union, the Young Men's Christian Association and the Student Christian Movement. The World's Evangelical Alliance organises at the beginning of every year the "Week of Universal Prayer". Everywhere the Churches of the Reformation tend to group themselves into ecclesiastical federations; negotiations have been attempted with official representatives of the Greek and the Roman Churches to examine the conditions for an eventual concentration of all Christian

Communions on the basis of a Creed and a Discipline essentially œcumenical.

B. If "a sectarian Christianity is incapable of producing a social conscience", it is equally true that a divided Christianity is unworthy to evangelise the world. The supreme task of the Gospel, the heroic task of the apostolate, must have the inspiration of a unified Church to secure achievement. At the famous Missionary Conference in Edinburgh in 1910, a representative of the Yellow Races declared: "The Church of Christ is universal. All one in Christ".

C. Lastly, Christian unity is indispensable to create a favourable atmosphere for the spread of a true "League of Nations". There exists a World Alliance for International Friendship through the Churches. The French section of this Federation has summed up its ideal in these terms: "The League of Nations in order to survive must be inspired by a *moral* League of peoples, the soul of which will be a spiritual League of the Churches".

The Universal Conference of the Christian Church, convoked at Stockholm in 1925, on the platform of the Spiritual Life and of the Social Activity of the Church, has reunited all branches of Christianity (save the Roman Church), in the atmosphere of the parables of the Good Samaritan and of the Last Judgement: The Stockholm Conference addressed an œcumenical message to the Churches of the whole world.¹

VI. THE FUTURE LITURGY.—Let the Church of Jesus Christ offer to modern young men, after the frightful hecatomb of the war, a liturgy adapted to a

¹ The Pope refused the invitation which the Church of the East accepted.

new day. Let each of the great Christian Feasts, Christmas, Easter, Pentecost, be a "vigil of Bethlehem" whereat the accents of the heavenly cohorts may fall upon our earth, "Peace upon earth!" Let the liturgy of baptism consecrate the child to the service of humanity. Let the liturgy of the Holy Supper raise up the bowed heads, turning the eyes to the light, to the future, to the joy of redemptive suffering, of an international communion, and of the triumph promised to the Messiah. Let our hymns become the hymns of progress and of victory wherein are reflected the visions of the prophets of Israel, the missionary ambitions of apostles and reformers, the sorrows and aspirations of pagan peoples, of oppressed nations and of organised labour. And lastly, let our prayers be modelled on the Lord's Prayer, where there blows the breath of the open air and where the white walls of the new Jerusalem rise upon the horizon, that city where there shall be "no more curse".

VII. THE VISION OF THE FUTURE.—"Catholics and Protestants, such as history has made you—neither to you nor to state-craft nor to science does the world belong. It belongs to the only thing which retains force at the present moment, to Christianity; to the Christianity of humanity, true Catholicism and true Protestantism; to the Christianity which is at once unity and liberty in the full vigour of these two noble words. Christianity is spiritual force, bond of faith and love, intimate and profound communion; Christianity prepares the holy League, the sacred federation of your dreams, the brotherhood in which Catholic and Protestant and regenerate pagan lose their superficial differences—all becoming none other than heralds of

justice, the salt of the earth and the messengers of Him who has called us out of the darkness into His marvellous light." (Alexandre Vinet.)

READINGS.

1. *The First Disciples.* "We have found the Messiah!" (John i. 41-43.)
2. *The First Preachers.* Acts iii. 13-21.
3. The Final Victory, Alleluia! (Revelation xviii. 21 to xix. 9.)

SUBJECTS FOR MEDITATION.—1. Napoleon: "After all, the total effect of Christianity is salutary. I see in it not the mystery of the incarnation but the mystery of social order. When a man dies of hunger beside another who is fully fed, it is impossible for him to consent to this difference unless there is an authority which says to him: 'God decrees this'".

2. Statistics show the average life of the rich is twice as long as that of the poor. (Ch. Gide.)

3. There is an abyss the full depth of which we cannot plumb, and out of which many honest hard-working people worthy of all esteem never succeed in escaping. In our modern society, to be willing to undertake tiring and prolonged work is insufficient to ensure our obtaining it. (H. Appia.)

4. Jesus Christ came not only to save every man, but also to save the entire man, that is to say, all his faculties and aptitudes, the earthly part of him as well as the heavenly; in other words, humanity as well as man. Everything becomes Christian for the Christian; nothing is absolutely outside the realm of the Gospel. Christ has saved the whole man, He has saved the whole of life. Nothing is profane save sin. (Alexandre Vinet.)

5. However great the importance of what took place in the sixteenth century, the Reformation is still to be accomplished. It must repeat itself perpetually; Luther and Calvin only made straighter the path. They did not so much once for all reform the Church as confirm the principle and lay down the conditions for all future reforms. (Vinet.)

6. The radical spirit which inspires revolutionary methods has remained the evil genius of Protestantism: dogmatic radicalism, ecclesiastical radicalism, pride of thought, pride of piety, the present despising the lessons of the past, the part breaking away from the whole. The evolutionary method starts from the essential fact of solidarity. It keeps the sense of life, it is patient with everything, it is inspired by respect for institutions as well as by love for souls. In these institutions, however misshapen they may be, the life of vanished centuries still breathes. God who inspired them has not yet ceased to make use of them . . . so that nothing justifies the opposition in which men are sometimes pleased to set Jesus and the Churches. (Fallot.)

7. In former days it was agreed to consider the divisions in the Church as disorder and evil. In our own day we may not infrequently see an attempt to justify them. It is argued that these divisions belong to the normal state of Christianity. When a united front should be shown to unbelief men divide, fight and neutralise each other. Internal unity is doubtless the most precious, but external unity is not less important and obligatory in its own degree and rank. I marvel that we have so little anxiety about our union with the Head of the Church, that is to say, about the reality, purity and intensity of our own spiritual life, when we

have the unitedness of the Church so little at heart. (Jalaguier.)

8. At the Missionary Conference at Edinburgh, a truly œcumenical assembly, a Chinese, Cheng-Ching-Yi, uttered the following words. June 21, 1910: "We hope to see a unified Church without distinction of creed. The Church of Christ is universal: and if she will not know denominationalism, neither must she know nationality. Let us climb the Mount of Olives with our Divine Master, and from there we shall acquire an airier and more spacious outlook upon the needs of the Church and the needs of the world."

9. By what means shall we exorcise the stupid and inhuman scourge of war? How shall the League of Nations, the very thought of which makes wise men smile, be firmly established? The only power upon which we may depend in this matter is a development of the religious sense of humanity. Man will never succeed again in being a tranquil animal; the only way of salvation for him is an ascent in life. Faith has always been, and still is, the great moral spring of humanity. From the beginning it has sustained humanity in its hard and perilous Odyssey. (A. Loisy.)

10. How impossible to forget to what a degree the divine education of humanity is a question of immense perseverance? Whoever has tried honestly to live as a Christian down here, to widen his mind, to lift the ideal of a social group, will certainly have learnt patience. When the modern mind seeks to reckon the age of the *homo sapiens* it juggles with thousands of years; for the formation of the earth's crust it counts by hundreds of thousands; in the matter of astronomic evolution it makes shipwreck in a whirlwind of eternities; wherefore

let us be less feverish in acknowledging that the Christian spirit has not yet given its full measure in this world. (Rauschenbusch.)

11. Despite its frail appearance, the Church is a vital flame, a regenerating spirit which is identified with the propelling powers of the moral universe and which is historically incarnate, in a pre-eminent and conclusive way, in a person. The spiritual, universal and eternal Christ was manifested in Jesus of Nazareth. There is nothing new to be added here. The most essential current of spiritual life upon earth will never again leave the deep bed which it has painfully carved out. In the course of organic evolution the brain has, by degrees, been victorious over spinal marrow, and since the formation of the human brain it is by means of that organ, and that alone, that true mental work develops upon our planet ; in the same way since the appearance in history of the normative conscience of Jesus, it is through the soul and the normal personality of the Crucified that there is developed and will continue to be developed all the spiritual progress of our race. (W. M.)

12. According to the teaching of Christ, Christianity has, so to say, neither dogma nor rites. And to-day, after attempts to imprison it whether in political forms or in the letter, it still subsists as an irreducible affirmation of the reality and inviolability of the spirit. Let religion thus spread itself abroad in the world as a wholly spiritual activity, aspiring to transform men and things from within, not from without, by persuasion, example, love, prayer, the communion of souls, and not by force or politics ; then it is clear that it has nothing to fear from the progress of science, morals or institutions.

Restored to itself it becomes once more excellently alive and flexible ; capable of reconciling itself with all that is, everywhere at home, for it discerns in everything a tendency towards God. (E. Boutroux.)

13. I discern in the future, perhaps in a near future, an awakening of religious feeling beside which all other awakenings will have been mere fugitive appearances. I see the elect of human society gathering at the foot of the Cross in order to make ready, through the power that descends from it, for the conquest of all spheres of human activity. And its device shall be the great saying of the Apostle: "God all in all". Then the Churches, freed from all alloy of the clericalism which still hinders their development, shall be true hearths of liberty; tribunals of justice, workshops of mercy, schools of truth, upon the thresholds of which we may write: "Here are produced full-grown men". (Fallot.)

14. You defame religion when you expect for it a peaceful future ; which is to say, that it has nothing different to teach man, no sacrifice to ask of him ; or else it is to do man the extravagant honour of declaring him prepossessed in favour of the law of perfection. Christianity is as upon its first day and is endowed with immortal hope, always ready to begin once again. Who knows whether one of these great popular successes which it obtains from time to time is not reserved for it in a near future ? If its disciples advance in the understanding of their time, accepting it ever more frankly ; if they listen and answer ; if they do not offer theology instead of the religion which is asked of them ; if they do not persist in seeing the strength of Christianity where it does not lie ; if they have the courage to be of their time in the Christian sense of the expression—if in a

word, they are as their forerunners have been at each epoch of popular Christianity, the world once again is promised to them, more—it is delivered up to them. (Vinet.)

15. We must respect the truth sufficiently to await it, and know how to do without it by the strength of our confidence in it. (Madame de Pressensé.)

THIRD SECTION

Salvation in the Life to come

CHAPTER XXX

ETERNAL LIFE

I. WHAT IS LIFE WORTH ?—Is it worth while to have lived ? If life is not a good thing then its continuation will be an evil, and unending life will be the consummation of misfortune. Now life in the universe, separated from thought, is but an enormity, a superabundance, something blinding ; it makes us dizzy. In itself physical life is not an end but a means ; nature a support for man, matter a starting-point of the spirit, the body an agent for the soul which uses it for higher ends ; there we have the rational interpretation of the universe. In a word, the only intelligible life for us is moral life.

II. " I AM THE LIFE."—Therefore it is in communion with Christ that Christians discover the secret of life. From Him life receives vibration, colour, accent, inimitable attractiveness. " For me ", cried the former persecutor of the Church, " I no longer conceive life without the spirit of the Gospel, without communion with the Saviour ; for to me to live is Christ." Such a testimony lights up the mysterious saying of the Seer : " I am the Life."

III. ETERNAL LIFE.—This declaration, “*I am the Life*”, is bound up with others which enlarge the sense to infinity. “I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.” Eternal life, then, begins on earth and is identical with spiritual life. “No murderer hath eternal life *abiding in him*.” (First Epistle of St. John.) Jesus declares in the fourth Gospel: “Whosoever believeth in me *hath* eternal life”. It is a present possession.

Does anyone object, what about the brutal fact of physical death? Belief in the survival of the soul, even temporary, does not find acceptance with every sincere thinker. Yet it finds support. A. *In science*, which becomes less and less materialistic. “Let us avow our ignorance, but do not let us believe it final. If there is another life for consciousness I see no reason why we should not discover the means of exploring it.” (H. Bergson.) B. *In philosophical analysis*, which refuses to identify thought with movement, mind with brain, personality with bodily organism. “Experience shows that the life of the soul is bound up with the life of the body, that there is fellowship between them, nothing more. The life of the mind cannot be an effect of the life of the body; everything happens as though the body were simply utilised by the mind; hence there is no reason to suppose that the body and the mind are inseparably bound together.” C. *In the intuitions of the heart and of the conscience*. They urge upon us the accomplishment of a moral destiny which remains uncompleted here; they develop capacities in us with-

out object, deceiving and absurd, if the last word is nothingness.

But above all it is Christian experience which nourishes the faith in eternal life. The Israelitish prophets seem to ignore the after life ; certain psalmists seem dimly to perceive it for the individual soul. Whilst it is asserted in the Book of Daniel, yet it is the triumph of Christ over death (a victory bound up in our ultimate experience with the victory over our lower nature and over sin) which finally cast into the world the active ferment of a joyful faith in eternal life. In pagan antiquity the hope of happy survival was subject to the celebration of magic rites for those initiated in the Greek mysteries. But for the disciple of Jesus the triumph over death is bound up with an experience of a moral and religious order, that expressed by this saying of the Gospel, " Because I live, you shall live also."

IV. BEYOND SPACE AND TIME.—Now one part of our being lives outside space and time. Outside space in the first place, because the feeling of any personality is bound up with memory ; but our memories are not stored in the brain itself, they are gathered up by the mind, which is distinct from brain. What material trace could be left by the remembrance of a joy, a grief, an enthusiasm, a repentance, a revealing intuition, an impulse of love towards God ? Further, it is impossible to localise at a precise point of brain matter, pure thought, the perception of a logical relation : $X=Y$. An immaterial illumination has nothing in common with the displacement of molecules.

In the same way, one part of our being lives outside time, which (in the chronometric sense of the term) is

the measure of a movement, not of an emotion. In the realm of art, an architectural line, a musical phrase, a poem, cannot age ; such an idea has no meaning in this domain. This is still truer in the kingdom of moral realities ; a logical demonstration, an inward assurance, defies decay. Gratitude for a mother, enthusiasm for Christ, do not pale with the shadows on the sundial ; the value of such emotions would rest unchanged after a thousand milliards of centuries.

V. NOT "DURATION", BUT "KNOWLEDGE".—"And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (St. John xvii.) This knowledge is not a pure state of intelligence ; it appeals to all the activities of the soul. Through this knowledge, which is an assurance, a faith, we become in some way conductors to a current of perpetual power, we are maintained under the influence of an inexhaustible energy, that of the spirit.

Further, we may observe in the animal world that the more a creature multiplies its means of adaptation to its surroundings, the more it augments its powers of resistance to death. But when, as in man, life reaches a higher state of knowledge, the faculties of survival are multiplied yet further. Lastly, when this rational knowledge is transcended in religious knowledge, in the particular intuition which is the attribute of the regenerate—this experience denied to the natural man, and which is a communion, becomes for each child of God, conscious of His divine relationship, the entrance into the possession of immortality. Above all, eternal life is a state of the soul.

VI. PRACTICAL CONCLUSIONS.—Eternal life in its manifold wealth is more than abstract *immortality*, and

the latter is more than mere *survival*. Eternal life must be won. What a goal offered to the ascent of man ! To achieve the life of the spirit is to win eternal life. Let us follow our Forerunner. "Whosoever believeth in me shall not perish." Through His stainless soul we perceive realities which were veiled ; just as by the aid of a telescope our eye discovers the ring of Saturn. To God, He declared, "all are alive". And if mystery remains, it is in the darkness that the stars shine.

VII. KINDRED QUESTIONS.—When a man breathes his last, is his destiny for ever fixed, immutable in the life beyond ? So many men have never had the opportunity in this world of developing their potentialities. "Hell" in the Gospel sense belongs to the future ; it leaves room for possible improvement and hope. The idea of progress in the after life transforms, moreover, the traditional view of heaven. Future happiness, without ceasing to be rest and blessedness, takes on an aspect of fruitful activity. Heavenly life which consists of brotherly relationship, like all life includes movement, action and discovery.

Why, therefore, should we be separated from those we have lost by an impassable barrier ? Can they be nothing to us ? Can we do nothing for them ? Prayer for the dead is a normal thing. Such anticipations are legitimate. These intuitions derive from above, in communion with the God who gathers together all souls, the God who is the shortest path from one to another and in whose bosom they eternally touch, interpenetrate and embrace.

"Lord, to whom shall we go ? Thou hast the words of eternal life."

"Thanks be to God who has given us the victory through our Lord Jesus Christ."

READINGS.

1. *The Universal Wistfulness.* (Ecclesiastes i. 1-18; Romans viii. 8-37.)
2. *The Resurrection.* (1 Corinthians xv. 35-58.)
3. *Parable of the Last Judgement.* (Matthew xxv. 31-46.)
4. *The New Jerusalem.* (Revelation xxi. 1-5, 22-27; xxii. 1-5.)

SUBJECTS FOR MEDITATION.—1. If we consider how the mental activity of man overflows his cerebral activity, so that the conservation and even the intensification of personality are therefore possible and even probable after the disintegration of the body, shall we not suspect that consciousness in its passage through the matter which it finds upon earth is tempered like steel and prepared for more effective action in an intenser life? I picture this life as one of struggle in which ingenuity is constantly demanded of us—as a creative evolution: simply by the play of natural forces each of us emerges to take his place on that moral plane to which the quality and the quantity of his effort in this life were virtually raising him. (A. Bergson.)

2. To be sure we can have no experimental proof of immortality itself; every experiment takes place in a limited period of time. When religion speaks of immortality, it appeals to revelation. But it would mean a great deal to be able to establish on the basis of experiment the possibility and even the probability of survival for a time, call it X. Reduced to these

more modest proportions the philosophical problem of the soul's destiny does not appear to me to be at all an insoluble one. If the life of the mind extends beyond the life of the brain, then survival becomes so probable that the burden of proof will fall rather upon him who denies it than upon him who affirms it. (Bergson.)

3. The function of our brain is to gather " spirit " at every turn, in order to take possession of it, to assimilate it, to organise it and to make of it a consistent soul. When the brain is confronted by physical nature, the harvest may be mediocre and difficult to gather. Human life, however, is much more favourable to the making of a soul, and the greater part of our spiritual wealth comes from our own kind. But in every relation with God, who is Spirit, the human brain is capable of reaping an abundant harvest. God can and will bestow upon us the maximum of spirit, and if our soul finds itself for the greater part to consist of borrowings from God, gifts from God and divine interventions, how are we to believe that this divine portion of our soul shall perish or deteriorate or dissolve ? (G. Fulliquet.)

4. The postulate of immortality is vindicated by a profound tendency in the laws of the universe, ensuring to every reasonable being a destiny proper to the ends he has in view in virtue of his moral and progressive nature, and consequently the perpetuity of his existence as a person. To lay hold upon the belief in an order of goodness which saves the person and assures victory to righteousness is to assert God without knowing anything else about Him. (Ch. Renouvier.)

5. There is little difference between the materialist who says, " There is nothing on the other side ", and

the Protestant who declares that there is certainly something but it is not possible to say what. I know many sincere believers in whose life the dead have no place. From the moment that piety loses the sense of the invisible and becomes earthbound, it fails. It becomes a piety that cavils and is ever on the move without definite result. (Fallot.)

6. There are different degrees of happiness so that we must picture the life of the blessed as an ascent. As to the rest their destiny raises many and difficult problems. It is very difficult for thought to penetrate into this world of suffering and punishment where all is darkness and acute discord. But so long as God is God, I declare that the most guilty of the guilty who repents has still the right to call upon Sovereign Goodness. (T. Fallot.)

7. The things "which are above" are not exactly the things of another world, but the things of another sphere than the habitual sphere of one's thoughts; it is not a question of things above our heads but above our feelings. (Vinet.)

8. Delivered from the fear of death which makes a slave of every man, let us work to bring the world to its goal. Sure of life in which we dwell for ever, let us dare to set our hands to the task declared to be impossible. Let us acquire an unconquerable boldness. (Gratry.)

9. The work of Jesus Christ develops in concentric waves—always vaster. At the centre, in the first circle, the salvation of the individual soul is achieved. The second circle is that of social renewal. Upon the horizon is perceived the third circle for which shall be fulfilled the mysterious restoration announced by the

Apostle when he declares that the whole creation shall be freed from the bonds of corruption. (Fallot.)

10. It seems intolerable that only those who have heard the name and the teaching of Jesus of Nazareth should attain eternal life ; that two-thirds of present humanity and nine-tenths or far more of past humanity should fail of salvation. Yet this would follow were the personality that spoke in Jesus that of a man, and not that of the Spirit which speaks to every man in the mysterious whisperings of conscience. . . . Hence all who are saved are saved through Christ, whose personality is that of the indwelling Spirit." (G. Tyrrell.)

11. A real tyranny was exercised by certain scientists over Western humanity during the nineteenth century. They refused to accept as realities what the microscope, the scales and the retort refused to reveal. For these men, dazzled or blinded by the conquests of science, mystery fled before its beacon light as darkness before the lamps of a limousine. Their tendency was to dissipate all art, metaphysics, religion, the heart's intuitions, the commands of conscience, the realm of feeling in the family and of adoration in the sanctuary, as more or less illusory imaginings, soap-bubbles gaily coloured but hollow. . . . To-day the hour-glass has been turned. *The realm of useful fictions is that of the exact sciences ; the realm of positive realities is that of the soul.* Scientists voluntarily identify reality with what can be counted, measured and weighed. The systems of concepts which they build up in this way rest only on a collection of external relations, an artificial nature, a universe which has been schematised and made abstract ; their science is symbolical. Just

like Socialism, science, which does not pretend to penetrate the mystery of being, is in its own way a Utopia; it sets out to construct a world in which mankind shall be in a position to make effective provision for the future through foresight, a frame for the service of the personality, which remains the supreme end, the final cause to which all else is subordinated. Yes, the moral person, the thinking, loving, praying personality which invents, creates and freely decides by initiatives which are not and cannot be foreseen, which originates new beginnings in this world, which rises to the dignity of a cause, and by struggling with sin, by prophesying the enthronement of justice, the end of misery and of war, by denying death, evolves man from the ancestral beast—it is this moral person, or personality, which is reality. That is why, even though the eternal silence of infinite space affrights us, the holy countenance of the Son of Man reassures us. Turned towards Christ and bowed before Him we offer the reasoned and passionate homage of our souls: “Lord, to whom shall we go? Thou hast the words of eternal life.” (W. M.)

GENERAL CONCLUSION

CHAPTER XXXI

GOD

WE have now come to the goal of the ascent which we began with prehistoric man in order to reach, by way of Calvary, the vision of the heavenly Jerusalem. What wind does this epic obey? What inspiration directs and guides it? The normal child, involved in this moving whole, is haunted by the dim preoccupation of explaining himself to himself. Now, since he is not pure spirit, his is a complex whole. A. He is a part of physical *nature*, which has furnished the material elements of his body. B. He is an event in *history*, since his earthly existence began and will end in this world. C. Finally, he is a moral *person*, who thinks, loves, and above all feels the force of "ought"; he is subject to the law of duty. Does the child who examines himself in this triple aspect and reflects rise to faith in God?

I. THE GOD OF NATURE AND OF MYSTERY.—In trying to understand his presence on the surface of the globe the child will first make an effort to imagine the Author of Nature as a magnified man, if not in His bodily form with a white beard, at least in His moral form. According to this idea, the Divine Being thinks,

loves and wishes like the human being. If not outlines, He has attributes, and these reflect the faculties of our soul : understanding, feeling and will.

Then difficulties arise. Since God is, by hypothesis, all wise, all good and all powerful, how far can we attribute to Him the nature which we observe ? *Pantheism* sees in the universe an enormous urge of life, a blind tide of Cosmic energies : God, as personal or moral, disappears. Traditional *Creation* supposes a divinity who adjusts the wheels of nature as a clock maker constructs a clock ; but a God who is too personal and too active becomes too responsible. The doctrine of the fall is a sublime effort of conscience to acquit the Creator. " He didn't will *that*."

If we question her impartiality, Nature remains a sphinx. Her power and her immensity awaken our adoration, her beauty delights us ; her incoherence disconcerts us ; her silent cruelty overcomes or revolts us. She does not disclose her secret ; the wisest, the humblest, and perhaps the most religious as well as the most scientific attitude is probably that of the observer who awaits additional light before making a pronouncement.

II. THE GOD OF HISTORY OR JESUS CHRIST.—History, like Nature, is often a double-edged sword, wounding alike believers who affirm, and unbelievers who deny. Certainly, since the beginning of the stone age, man has realised a material progress which stupefies the imagination ; but does the indefinitely prolonged suffering of our ancestors witness in favour of Providence ? The progress of moral ideas is also immense, notwithstanding the fact that seers of the sixth century before Christ—the poet Æschylus and

the philosopher Pythagoras in Greece, the reformer Confucius in China, the compassionate Buddha in India, the prophet Jeremiah in Judah, still overtop in more than one respect the average level of actual humanity. In comparison with Christianity, Mohammedanism was a retrogression. Christianity has not yet banished paganism, destroyed misery or suppressed war; the dogmatic fanaticism of the Church has ravaged Europe. Nevertheless, the influence of Christ has produced in the true disciples of the Saviour, always and everywhere, such miracles of regeneration; it has brought them a certainty, a joy, a courage, so new on this earth; an ideal of purity, of love, of noble and deep humanity so unknown to the ancient world—that the appearance of the Galilean upon earth is rightly considered as an explosion of spiritual life on our globe, after painful gropings and cruel checks. *Revelation*, so long hindered, at last declared itself and burst forth in the *Revealer*. That is why, despite the perished civilisations which strew the deserts of the past, despite the errors and crimes of official Christianity, we hail in Jesus Christ “the Gift of God”; we declare that the Son of Man will end by fashioning humanity in His image, as the controlling idea of the living form is finally expressed in the completed masterpiece.

Nature left us in the presence of a Divinity marked with the enigmatic sign X. History brings us Him who declared: “X is my Father; I live with Him in filial communion; take the same attitude to Him”. What Jesus reveals about God teaches us less of the philosophic essence of Divinity than of the moral relations of the Christ with the Father. Jesus solemnly

expresses what God is *to Him*, Jesus; and not, it would seem, what God *is in Himself*. He unveils for us the state of His own soul with regard to "God", under the influence of the "Father". He confides to us an experience of a spiritual order; He reveals to us the God—Spirit.

III. THE GOD OF THE SOUL AND OF RELIGIOUS EXPERIENCE.—We enter the mysterious domain of moral personality, prayer and evangelical mysticism (rebirth, inspiration, holiness). The sum of these realities belongs to religious experiences, to the "inner witness of the Holy Spirit". The root of this experience is the imperative obligation by which our conscience imposes on us the law of duty, contrary to the instincts and passions of *nature* or contrary to the false traditions and the prejudices of society in the setting of history. Now for our practical life, fidelity to conscience cannot be distinguished from fidelity to the spirit of Jesus Christ, the Revealer of the Father. It is thus that free submission to moral obligation leads us to a considered faith in the Son of Man, and faith in Jesus Christ leads us to God.

This God, however, is not only the God of moral obligation; let us use a more comprehensive term, the God of the *soul*. The soul concentrates within her inner sanctuary, not only moral values (the first in importance and dignity), but intellectual, æsthetic and religious values. Above all the soul excites the supreme passion of vanquishing evil and realising the good; but she also inspires the sublime ambition to know the true, to admire the beautiful and to adore the eternal. In *knowledge*, *admiration* and *adoration* is manifested a transcendental disinterestedness which

is one of the most incontestable forms of mental repose, interior balance, and spiritual harmony, and, in fine, of an entire salvation, in which eternal life is identified on this earth with spiritual life.

The God of the soul is not only the Messianic God of history, and of a Kingdom to be founded upon the earth; He is the God Spirit within whom is organised a society of spirits (whatever may be theoretically the state of the world), a Communion of Saints, a community of those "written in Heaven", a company of the initiated whose life "is hidden with Christ in God", and who are the inheritors upon earth of "the powers of the age to come", in the bosom of the Church invisible. This latter is not simply the total of the visible Churches; not only does she overflow such a limitation, but she is not identical with them in all their parts.

For the sons of the Spirit, the children of God, Christianity proposes something more than the Future City upon this planet. It even proposes something more than a future life after death; for the mere notion of duration contains no sense of blessedness, nothing more than the idea of existence which it prolongs; life only becomes a blessedness by its content, its quality. In this respect the living being justifies, by his faith in God, his "will to live". "I believe in God" signifies: life has a meaning, an infinite reach, a deathless value.

IV. THE TRINITY.—When we have arrived at the God of the soul, we hold the clue which makes it possible to explore the labyrinth, and inversely to tread anew, in the light, the road we had traversed in the dusk.

A. Indeed with the God of religious experience, of prayer and of re-birth we possess a doctrine of regeneration and of salvation : *the doctrine of the Holy Spirit*.

B. Thus illuminated, the soul recognises in the character of Jesus Christ the God Spirit, the God of personal experiences and of her intuitions. But in Him spiritual energy was raised to infinity ; so true is this that the sinful soul (and since sinful, anxious, blind and powerless) with joyful certainty praises and adores the Holy and Righteous One, the God she perceives within. It is the dogma of Revelation and the Incarnation ; the doctrine of the Saviour or of the *Son*.

C. Now Jesus the Messiah belonged to history ; we hail in the Christ Him who appeared when " the time was fulfilled " ; He is, so to say, in the trajectory of the providential ray of light, piercing the night of the centuries, and He shines as a star shines in the darkness of space when a luminous vibration touches it. Thus we lay hold, in Jesus Christ, that is to say, in the Son, upon the doctrine of Providence. In this fellowship we take a filial attitude with regard to the mystery of events. We acknowledge a Providence, contemplated intuitively from within on the spiritual plane, not upon the logical plane of external demonstration. In this way we learn to perceive, little by little, a Divine leading not only in the Gospel, but in our own life : not only in Holy Scripture, but in our own epoch. Nevertheless, this conviction remains incommunicable, for such a landscape remains invisible save from one point alone, that at which our soul cries " Abba Father ! "

We go yet further. History unrolls itself within the setting of nature : the doctrine of Providence points us towards a doctrine of the Creation. No doubt the

" Father " of whom Jesus spoke was not in the first place the procreator, in the sense in which natural religions admit a Divine Fatherhood (the generative God of Hindu pantheism, the great Pan of the Stoics). The Father revealed by Christ is not essentially a Father in the cosmic sense of the word, but in the moral acceptation : " Like as a father pitieth his children, so the Lord pitieth them that fear Him ". (Psalm ciii.)

Now the moral idea of the Fatherhood of God does not always agree with the spectacle of Nature. That is why, in the same way that the ideal incarnate in Jesus Christ teaches us to distinguish in the Bible between the inspiration of the Old Testament and the superior inspiration of the New Covenant, in the same way we must learn from the Holy Spirit to distinguish in Nature between the fiery breath of a destructive Moloch and the serene radio-activity of a constructive " Logos ". Many Christians who have ceased to apply the dogma of literal and plenary inspiration to the Bible still blindly believe in the divinity of Nature in all its manifestations.

Jesus Himself has furnished no philosophical explanation on the origin of matter, life and pain. Instead of accepting all suffering as the expression of the will of God, He fought physical infirmities and the distresses of humanity which he attributed to the " Powers of Darkness ". We refuse with Him to deify Nature in its enormity, often deaf and dumb, and bloody ; we only seek God in that discerning energy, untiring and material, which seems to reflect the sweet reasonableness of a principle of order and beauty—" A Word incarnate " ; " Word made flesh ".

In traditional teaching the idea of Providence and

that of Creation make up the doctrine of the *Father*; and this joined to the doctrine of the Son and the doctrine of the Spirit constitute the doctrine of the Trinity. This dogma interpreted in terms of spiritual experience allows us to consider "the God whom we adore"—now as the universal Father, again as the Elder Brother, again as our ideal self. "But all these effects are produced by one and the same Spirit." "We have all been baptized in one Spirit." (St. Paul.)

V. TE DEUM.—Above all let us be sincere. In the course of centuries how many unjust, quarrelsome, impure and cruel divinities have stirred up a protesting atheism in noble souls! It is not possible to adore a divinity who falls below the moral level of an honest man.

The modern conscience exacts from its God, first that He refuses to be identified with Nature; then that He shall never be at the service of tribe, caste or class in the political or social sphere; lastly, that instead of dividing men, He knits together souls, peoples, countries and religions in living and brotherly unity.

To believe in God is not necessarily to have a doctrine of creation, of providence, of divine omnipotence, of an eternal personality; it is to be in moral communion with Christ, acknowledging the absolute value of the Spiritual and of the Spirit. The God of Jesus is Light, Love, Holiness, perpetually active for the redemption of humanity, often thwarted in His compassionate purposes, vanquished in appearance, but immovably faithful to His own nature and bound to triumph over all obstacles with the co-operation of those regenerate souls who enrol themselves in His service in the Church, who answer His call by prayer, by the conversion of the heart, by consecration to humanity, to the Future City,

to spiritual realities, to the World Invisible. "Thy Kingdom come."

Oh depth of Riches, of Wisdom
 And of the knowledge of God !
 How fathomless are Thy judgements!
 How impenetrable are Thy ways !
 All comes from Him, all is through Him !
 All is for Him !
 Glory to Him in Eternity !

Amen.

READINGS.

1. *The All-present.* "O Lord, Thou hast searched me and known me." (Psalm cxxxix.)
2. *God hears.* "Jesus spake unto them a parable." (Luke xviii. 1-8.)
3. *God delivers.* "God is faithful." (1 Corinthians x. 13.)
4. *God prospers.* "He which soweth sparingly." (2 Corinthians ix. 6-15.)
5. *God is Love.* "Let us love one another." (1 John iv. 7-21.)

SUBJECTS FOR MEDITATION.—1. Do you not say that the heavens and the birds prove God ? No. And does not your religion say so ? No, for even if it is true, in a certain sense, for some souls to whom God has given this light, yet it is false with regard to the majority. (Pascal.)

2. If a Leibniz and a Calvin are unable to unravel the tangle of this universe in a way that can satisfy any but themselves and those formed in the same mould—we must not show ourselves more exacting with simple souls : it is only losing time to quarrel with them over

ideas which wear an appearance of incoherence and puerility but which they use to express, as best they may, the depth of their experience in its complexity, and it would be at once stupid and cruel to attempt to keep them in the strait-waistcoat of a system which is not made for them. For example, the idea of the Divine absoluteness and omnipresence may be a life-giving food for an intensely idealistic and mystical character for whose eyes evil itself, in all its forms, disappears before the final splendour of supreme wisdom and goodness ; but it will be a stumbling-block and an almost fatal blow for some more practical temperaments, alive above all to empirical facts, and as incapable of closing their eyes to the existence of evil as reconciling it with the existence of God. (Th. Flournoy.)

3. Under the pressure of facts the work of the Creator, when regarded from the traditional stand-point, takes on a more and more singular and contradictory aspect. It tends to resemble that of a very powerful being who has been at grips with insurmountable difficulties, or who has encountered unforeseen obstacles, so that he has again and again been obliged to modify his plan. These facts remain inexplicable just so long as God is considered as the direct and only author of all that we see. The activity of a Creator with regard to the earthly creature seems to be manifested under the form of an evolution, a process destined to create free beings in the given condition of our world. What we have agreed to call physical evil, or more exactly, natural evil, that is to say, everything that exercises an action upon the creatures against which they defend themselves, would seem to sum up the means by which the Creator works indirectly upon a creature as yet non-moral :

our law of progress, stimulating the creature to a new development of that which is highest, the cerebral psychic centre. This way of thinking does not do away with the rôle of Creator in the course of evolution. The theist must say : The Creator attains the end He has in view by utilising the real activity which He has given to His creatures. (F. Leenhardt.)

4. Jesus has left us an idea of God which is the largest, the most beautiful, the most free from all human meanness that it is possible to imagine. The majority of Christians continue to make God responsible for all the miseries of this dismal universe. How frequently have we heard believers trying to console the afflicted by representing their afflictions as sent by God ! Did Jesus hold any opinions of the kind ? When confronted by ills He hastens to heal them. Whence comes evil ? Jesus has not told us. One thing is certain in His eyes ; it is not from God that evil comes, and without seeking an explanation, He contents Himself with combating it whenever He perceives it. All the power of pure love overflowing in words and magnanimous deeds which filled the life of the Christ is in turn reflected in the conception which He has left us of God. "God has made man in His image, but man has certainly returned it to Him." This celebrated saying, cruelly true of all religions, is true also, but in this instance splendidly so, when it is applied to that of Jesus Christ. (Th. Flournoy.)

5. Religion has another object than science ; it is not, for us it is no longer, in any degree, an explanation of phenomena. In the eyes of religion these have value for their moral significance, for the feelings they suggest, for the inner life they express and that they maintain.

Now no scientific explanation can rob them of this character. (E. Boutroux.)

6. Experience shows us the interdependence of the physical and the moral, nothing more. Because a certain screw is necessary to a machine, because a machine functions when the screw is there and stops when it is removed, we do not say that the screw is the equivalent of the machine. In order that the correspondence should be equivalent there would have to be for each part of the machine a corresponding part of the screw. Now the relation of the brain to the consciousness appears to be quite another thing. The hypothesis of an equivalence between a psychical state and a cerebral implies a real absurdity. (H. Bergson.)

7. The influence of disease of the brain upon mental life is alleged. In such a case is it the mind itself which is deranged, or might it not be rather the mechanism for the insertion of the mind into things? Just as a very slight relaxation of the hawser is enough to set the boat dancing, so a very slight modification of the whole brain substance might produce a vertigo of the mind. (H. Bergson.)

8. In the name of free-thought we demand that there should be no more suspect or privileged opinions, that a man may be an atheist without being treated as a rogue and may believe in God without being treated as a fool. Who would dare to put outside the bounds of free thought, Descartes, Spinoza, Leibniz, Fichte, Hegel, Schopenhauer, all these great liberators of the human mind? Far from being an irrational idea, the idea of God is only used by them to affirm that all is intelligible, open to reason. (G. Séailles.)

9. Science, industry, social organisation, justice, the

arts, religions, poetry, education, all these marvels are only in one sense means invented by man to combat or to forget the ills which beset him. In our world evil is a condition of the good. Human reason protests against this law of nature. It desires to be able to accomplish good by means of good, and not by means of evil. It attributes to everything there is, to everything which in itself has something positive and living, an ideal form, a value, a right to existence and to development. . . . Through analogy with life we are able to conceive a being in whom all which is positive, all which is a possible form of existence and of perfection should unite and should subsist: God. (E. Boutroux.)

10. To believe in God, to believe in the eternal union of all the perfections that this world of space and time shows us to be incompatible, is to believe that this incompatibility is only apparent and that a force exists by which the good may become itself the condition and the means of the good. God, the union of perfection and existence, there we have ideas which respond to the aspirations of reason. Sometimes, however, they are not clear and distinct ideas; they are confused and symbolical, very real, nevertheless, and very powerful. "No man hath seen God at any time. If we love one another God dwelleth in us." In other words, God is love and love is communion, the power to live in another. To love is to imitate God, it is in some sense to be God, it is to live in Him and through Him. (E. Boutroux.)

11. The philosophy of J. J. Gourd passes from the known to the unknown. For him religion may be clearly distinguished from science and from ethics. Its

mission is not to explain reality, not even to extend the field of knowledge ; neither is it commissioned to lead men to the constant practice of things worthy and just. Desirous of preserving and intensifying all human activities, each in its place and part, he sees in religion not a means to an end. He judges it, not according to its utility, but according to its intrinsic value. He therefore defines it religiously, which means that before everything else he determines strictly its proper sphere and invites it to shut itself up there. In the respective spheres of science and ethics, æsthetics and society, besides and above all that which may be *co-ordinated, subject to the law, relative*, appear *other elements which cannot be co-ordinated and which are outside the law, absolute*. These are the religious elements which give rise to a special function. It causes to spring up from the depth of consciousness, the idea of God. (L. Trial.)

12. As soon as a word continues to be repeated when emptied of its sense, it becomes an idol. I do not even make an exception of the words : " God is a spirit ". In order to cause this phrase to fall from light into the darkness of idolatry it is sufficient to make it a formula which one repeats and imposes. In speaking or writing of God even your highest ideas and the ones most free from superstition or materialism become idols if your heart is not filled with adoration and love before the ineffable. To possess it in one's heart and to speak of it as one is able is the best rule, if we add precautions and the anxiety to make ourselves understood. It will suffice, further, to recall the ancient word of the prophet, "As the heavens are higher than the earth, so are His thoughts higher than

your thoughts", in order to avoid transforming what we say of God into a rigid doctrine which pretends to express and translate Him and which may become obligatory to our kind. There are so many conceptions of the Divinity, fatal, disastrous, homicidal, immoral, carried along with the lumber of beliefs. So many cursed recollections that might well make of God a malevolent being ! We have to seek the help of every trace of the compassionate and living God to struggle against the Divinity who crushes and kills. And rather than still believe in the arbitrary, cruel and hateful Divinity who is only an infinite enlargement of the Oriental despot, I would adore the old *Fatum* or stones without bowels. The Prophets of the Old Testament have perceived a new Divinity, and this Divinity has shone forth in the person, the life, and the spirit of Christ. Jesus has changed God. The Gospel has humanised God. (Ch. Wagner.)

13. In morals, above all, one acts ; in æsthetics one admires ; in metaphysics one explains ; in religion one unites, receives and grows. (Marcel Hébert.)

14. Religion is ethics heightened, enkindled, lit up by feeling. (Matthew Arnold.)

15. " Who am I ? Why am I ? Who ? I don't know ; I am sent by someone to do something. Well ! I must do it." And I experienced with joy and certainty my fusion with the will of God. I have felt an outpouring of love towards God. We do not know God by the mind, nor even by the heart, but by our complete dependence upon Him, like the feeling of an infant in the arms of his mother ; he does not know who holds, warms and feeds him, but he knows that such a one exists, and he does more than know it, he loves her. (Tolstoi.)

16. The heart has its reasons which reason does not know. It is the heart which feels God and not reason. How far it is from the knowledge of God to the love of Him! (Pascal.)

17. The God of the new age is not a bearded, aged man. If a figure may represent him it must be the figure of a beautiful youth, already brave and wise, but hardly come to his strength. He should stand lightly on his feet in the morning time, eager to go forward, as though he had but newly arisen to a day that was still but a promise. . . . The true God is not a troubadour, charming the hearts which abandon themselves to an exquisite reverie. The true God walks the world with bugles, fifes and flags, recruiting volunteers all along the streets. We must go to him, accept his discipline and fight his battles. (H. G. Wells.)

18. Genius in all its forms comes from something deeper than consciousness. The work of man, in whatever it has of positive and original, is in a sense a collaboration. Art, Science and Morals carry the natural forms into spiritual ones. Thus it is only fair to say that we live by grace and inspiration. It is perhaps this feeling of a force which goes beyond us, envelops us and even constitutes our being, which reassures us in perpetual defeat, gives us courage to renew the combat, and, in the end, leaves us with the hope of victory. He who knows no weariness is with us. (Professor Gabriel Séailles. Letter written by the free-thinker in December 1921, after having read *The Quest for God*).

SUBJECTS FOR BIBLICAL STUDY

I. THE OLD TESTAMENT

1. Find in the Old Testament the chapters and verses about the persons and incidents alluded to in Hebrews xi.

2. Sum up the character and work of Moses according to Acts vii. and Hebrews xi.

3. Read chapters i., ii., vi. of Isaiah ; indicate the traits which characterise the moral and religious genius of the prophet.

4. Compare the ideas of God which emerge from the visions of the Eternal accorded to Moses (Exodus iii. 1-15 ; xxxiii. 17 to xxxiv.), Elijah (1 Kings xix. 1-13), Isaiah (vi. 1-7).

5. Compare the "Woe!" of Isaiah v. with the "Woe!" of Matthew xxiii.

6. Read the three descriptions of true worship : Isaiah i. 12-20, lviii. 1-12, Psalm l., and summarise the characteristics of sane piety which you find there.

7. Read Psalms cxxi. and cxxx. Show the principal idea in each, and if you have a preference for either explain why.

8. Psalm lxxiii. takes up the theme of the book of Job : Why should the righteous suffer ? Note the different thoughts with which the Psalmist strengthens his shaken faith.

9. Read Psalm xxii. and Isaiah liii. Write out the points which suggest the Passion of Jesus, noting the corresponding passages in the Gospel.

10. According to Amos v. 18-24, viii. 4-7, and Micah iii. 9-12, iv. 1-5, what was new in the ideal, whether religious or social, of the Prophets ?

11. In the book of Jonah find the passages which anticipate the universalist and missionary ideal of the Gospel.

12. Take one of the commandments of the Decalogue and develop it.

13. Sum up the description of false prophets in Jeremiah xxiii. 16-32. Show how Nathan and Elijah have been true prophets (2 Samuel xii. 1-14, and 1 Kings xxi.)

14. Read Psalm li., Romans vii. 15-25, v. 17-21, and write out (explaining your choice) the passages which seem to you to express best the sense of Sin.

15. Note the chief opposing ideas in Ecclesiastes i. and 2 Corinthians v.

2. THE NEW TESTAMENT

16. Mark the resemblances and the differences between the two passages Matthew v. 3-12, and Luke vi. 20-26. (The "Sermon").

17. Give a list of the parables only reported by Luke. What do they teach us about the religious and social orientation of this evangelist?

18. In chapters ix. 35-38, and x. of Matthew, note three passages which respectively illustrate the following aspects of Christ: the Hebrew *Messiah*, the *Founder* of a new Humanity, the incarnation of the eternal *Spirit*.

19. What are the passages in Matthew vii. which appear to you the most necessary for the consideration of a student?

20. Read Matthew xi., copy the verses which sum up the blessing brought to the world by the Saviour.

21. Write out the majestic *I am's* of Jesus in John vi., vii., viii.

22. Write out the passages which place in relief the sacred word "truth" in St. John's Gospel viii., xvi., xviii.

23. Read the three parables on prayer (Luke xi. 5-13; xviii. 1-14) and say what practical teaching you draw from them for your own personal worship, morning and evening.

24. Enumerate the different judges before whom Jesus appeared before His death. Say which of them appears to you the most guilty, and why. (Luke xxii. 54 to xxiii. 25; John xviii. 12 to xix. 16).

25. Read the parable of the Good Samaritan (Luke x. 25-37), then the hymn to charity (1 Corinthians xiii.), and say what traits in this last picture would apply to the Samaritan.

26. In the first two chapters of Luke we find four Christmas Carols, i. 46-66; i. 67-79; ii. 14, 29-32. What in each of these songs is the central blessing brought by the Saviour?

27. In the sermon on the Mount (Matthew v., vi., vii.) find the saying of Jesus which seems to you to reflect His character and soul best. Explain why you have chosen this passage. (If possible complete that saying by another saying from the "Sermon.")

28. Enumerate the acts accomplished by Jesus according to Mark i., the Evangelist who presents Christ as the tireless worker.

29. In four columns give the words of the Crucified according to each Gospel. Place opposite each other those which are the same.

30. On the Cross Jesus speaks twice for Himself; twice to others; three times to God. Say how you interpret these three prayers to His Father. (For the second, read Psalm xxii.)

31. What are the teachings of Christ on prayer in the Sermon on the Mount (Matthew v., vi., vii.) and Luke xi. ?

32. What are (according to Matthew ix.-xxv. and Luke x.-xviii.) the parables of Jesus which might place the religious leaders in opposition to Him, and why?

33. What qualities did Jesus require in His missionaries? (Read Matthew x.).

34. Give a summary of Matthew xxvi. 36-56; Mark xiv. 32-52; Luke xxii. 39-53, in such a way as to make a complete picture with the three descriptions.

35. The Gospel of John does not give the scene in Gethsemane. Is there not, however, in this Gospel a scene in which the soul of Jesus appears "troubled" ?

36. According to the Acts of the Apostles (from chap. xiii. onwards), enumerate the occasions (1) where Paul had reason to complain of the Jews, (2) where he had reason to praise pagans.

37. Which are the speeches given in the book of Acts? Indicate the speaker, the place, the occasion, the subject, the audience, the result.

38. Find and write out from Acts ii., iii., iv. the passages which express the faith in Jesus Christ of the first Christians.

39. Read the Epistle to the Philippians and write out from each of the four chapters the passage which impresses you most. Take one of them for a motto explaining your choice.

40. Show by quotations taken from chaps. i. and ii. that the First Epistle of Peter can be characterised on the one side by the words *suffering, obedience*, on the other by the words *hope, joy, glory*.

41. Write out passages from the Epistle of James which might be taken to describe the attitude taken by Calvin at Geneva in his work of religious and moral reform.

42. Write out the Hymn to Charity (1 Corinthians xiii. 1-7, 13). Say what should be understood by "Charity". Explain separately the passages 1-3, 4-7.

43. What are the beliefs and virtues to be found among pagans according to Acts xvii. 22-29, and xxviii. 1-10? (Consult Acts xi. 1-18, Romans ii. 1-16).

44. In what does true practical Christianity consist according to 1 John iii. 11-18? Why is the Christianity described in 1 Timothy iv. 1-5, false?

45. Note the definitions of God in the First Epistle of St. John.

46. According to Romans xii., what are the feelings of a man converted to Christ?

47. Compare the accounts of the conversion of Paul in Acts, ix. 1-9, and xxii. 3-16, noting the principal differences. Amplify by the account in Galatians i. 11-17, copying passages which appear to you the most remarkable.

48. Compare chapter vi. of Ephesians with chapter iii. in Colossians, noting in two parallel columns the passages which correspond.

49. Copy from Romans viii. and Hebrews xi., xii., the passages which seem to you the most adequate to sustain a martyr for the faith.

50. Read 2 Corinthians x., xi., xii., noting the passages which throw into relief the character of Paul (*the man* : his temperament ; *the apostle* : his faith, his zeal).

51. What are the points of resemblance in the two portraits of the Christian contained in Matthew v. 3-11 and 1 Corinthians xiii. 1-7?

52. How many times does one find in the First Epistle of John the words light, love, life, which characterise it? Write out these passages.

APPENDIX.

53. Choose one of the ten commandments and develop it, saying what personal resolution it inspires you to form.

54. What are the different feelings produced in the soul of the Psalmist by the consciousness of his sin? (Psalms xxxii. and li.)

55. Copy from chapters i., xv., xx. of Jeremiah the passages which express the personality of the prophet.

56. What examples of prayer do we find in Daniel vi., Mark i., 2 Corinthians xii., Ephesians iii.?

57. Copy without haste and in a spirit of reverence and meditation the words of Jesus reported in Matthew xxvi.

58. Write out from Luke and John—beginning at the arrest of Jesus—the words of Christ which indicate His faith in God and His love for men.

59. Write out the affirmations of Christ on eternal life to be found in John vi.

60. Read Acts xiii. and Romans x. Note the passages which justify the missionary activity of the Church.

61. Can Christians who refrain from buying and journeying on Sunday, from certain amusements and alcoholic drinks, find support in Romans xiv.?

62. In what way has the Epistle to Philemon contributed to the emancipation of slaves?

INDEX OF AUTHORS QUOTED

- Abbott, L., 115
 Allier, R., 29
 Anne du Bourg, 206
 Anonymous (Thibetan), 100
 Appia, H., 171, 223
 Aristotle, 6
 Armand-Delille, 137
 Arnold, Matthew, 253
- Babut, Charles, 93, 136
 Barres, Maurice, 181
 Bergson, H., 6, 9, 123, 234, 235, 250
 Bersier, Eugène, 171
 Bœgner, A., 138, 151, 160, 174
 Bois, H., 117
 Booth, W., 173
 Bossnet, 190
 Bourget, Paul, 21
 Boutroux, E., 42, 43, 227, 250, 251
 Bouvier, A., 74
 Buisson, F., 74
- Calvin, 134, 204
 Carrière, 10
 Castellion, S., 165, 205
 Catechism, Roman Catholic, 179, 196, 213
 Champel, 205
 Cheng-Ching-Yi, 225
 Council of Toulouse, 143
 Clémenceau, G., 15
 Cochin, A., 106
 Coillard, F., 172
 Combes, E., 215
- Darmesteter, J., 57
 Doumergue, E., 145
 Duhamel, G., 195
- Ecce Homo*, 73
- Fallot, T., 35, 50, 58, 65, 71, 79, 92, 106, 112, 125, 135, 136, 142, 144, 150, 158, 164, 167, 171, 172, 179, 180, 185, 188, 196, 224, 227, 236, 237
 Ferrero, 10
 Flournoy, Th., 66, 81, 248, 249
 Foerster, W., 101
 Fosdick, H., 157
 François d'Assise, 165
 Franklin, 14
 Frommel, G., 16, 36, 80, 114, 125, 136
 Fulliquet, G., 235
- Gide, Charles, 223
 Godet, F., 100
 Gounelle, Elie, 113
 Gourd, J. J., 43, 115
 Gratry, 28, 66, 74, 99, 236
- Hebert, Marcel, 253
Holy Office, 7
 Hus, 203
- Jalaguier, P., 225
 James, 42, 164
 Jaurès, 144, 216
- Kant, 16
 Kautzsch, E., 22
- Lamennais, 100
 Lanquet, H., 207
 Leenhardt, F., 67, 249
 L'Hôpital, Michel de, 206
 Littré, 6, 35
 Livingstone, 172
 Lodge, O., 112
 Lods, A., 49
 Loisy, A., 5, 22, 215, 225

- Lortsch, D., 152
 Luther, 127, 203
 Maillard, 14
Mater, 142
 Monod, Adolphe, 66, 143, 158
 Monod, Léopold, 28, 99, 133
 Monod, Théodore, 87
 Napoléon, 223
 Newton, R., 151
 Nougarede, 21
 Olivétan, 144
 Palissy, 206
 Pascal, 5, 6, 7, 30, 34, 35, 65, 68, 72,
 97, 124, 125, 133, 158, 173, 247, 254
 Pasteur, 44, 91
 Penn, W., 165
 Plato, 91, 171
 Poincaré, H., 7
 Pressensé, F. de, 217
 Pressensé, Madame de, 228
 Quesnel, 159
Raison, La, 215
 Rauschenbusch, W., 30, 57, 130, 226
Relèvement Social, Le, 30
 Renan, 15, 22, 52, 144
 Renouvier, 7, 16, 235
 Reuss, 152
 Robertson, F. W., 31, 112, 189
 Roberty, E., 44, 150
 Rostan, E., 86
 Sabatier, Armand, 8, 51
 Sabatier, Aug., 7, 9, 37, 49, 50, 79,
 90, 127, 133, 134, 135, 143, 144,
 158
 Sainte-Beuve, 73
 Scherer, E., 143
 Séailles, G., 250, 254
 Secrétan, 14, 16, 124
 Socrates, 171
 Söderblom, N., 59
 Spies, A., 167
 Stanley, A., 190, 196
 Stuart Mill, J., 67
Syllabus, 214
 Taine, 174
Teaching of the Twelve Apostles, 195
 Tolstoi, 166, 220, 253
 Trial, L., 43, 252
 Tyrrell, G., 107, 237
 Vandervelde, 216
 Viénot, 208
 Vinet, 14, 15, 30, 65, 79, 85, 87, 95,
 97, 98, 123, 125, 134, 158, 165, 167,
 173, 179, 196, 202, 203, 223, 224,
 228, 236
 Vitellius, 28
 Wagner, Charles, 23, 28, 92, 253
 Wells, H. G., 254
 Westphal, A., 21
 Wesley, John, 172
 W. M., 23, 30, 128, 183, 217, 226,
 238

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